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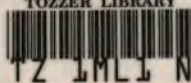
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**TRÜBNER'S**

**COLLECTION OF SIMPLIFIED GRAMMARS**

**THE HAUSA LANGUAGE**

**C. H. ROBINSON**

**HARVARD UNIVERSITY**



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# HAUSA GRAMMAR

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ اللَّهُ عَزَّ وَجَلَّ نَزَّلَ الْقُرْآنَ بِرُوحِ الْقُدُسِ فِي الْقُرْآنِ الْحَكِيمِ

هَذَا كِتَابُ الْمَرْعَاتِ الْمُنَوَّرَةِ.

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کبر مکر

# HAUSA GRAMMAR

WITH

*EXERCISES, READINGS, AND VOCABULARIES*

BY

CHARLES H. ROBINSON, M.A.

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"sun sani su sun yi tarki" (*cf. p. 128, l. 3*)

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**Specimens of Hausa Literature.** Consisting of poems and historical extracts reproduced in facsimile in the original character, together with translation, transliteration, and notes. Small 4to. 10s. net. (Cambridge University Press.)

**Hausaland; or, Fifteen Hundred Miles through the Sudan.** Third Popular Edition. Illustrated. 2s. 6d. (Sampson Low & Co.)

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**Mohammedanism: Has it any Future?** With a special reference to the prospects of Mohammedanism in Hausaland. 1s. 6d. (Wells Gardner & Co.)

## PREFACE

THE first edition of this Grammar was published in 1897. Since then considerable additions have been made to the study of the language, both in England and in Germany. In the preparation of the present edition, which differs in many respects from the former, I have obtained the co-operation of Major Burdon, C.M.G., the present Governor of Sokoto, who has lived for many years in close intercourse with the natives. Major Burdon very kindly brought over to England a well-educated Hausa Mallam, whose presence in England for six months, during which the grammar was written, was of the greatest service. Every sentence given in the exercises and in the key attached to them has either been suggested or approved by a Hausa native. I desire to express my indebtedness also to Dr. W. Miller, a missionary of the C.M.S. in Nigeria, who has kindly read many of the proofs and made several helpful suggestions; the proof sheets have also been read by Mr. W. H. Brooks, M.A., formerly Hausa scholar of Christ's College, Cambridge. To Mr. Brooks I am further indebted for the greater part of the Notes on Hausa Phonology, which are inserted by permission of the Cambridge University Press, from the Hausa Dictionary, where they first appeared. The reading, entitled "The Country where the Sun rises," which appeared in the first edition of the Grammar, was supplied to me by Mr. Hermann Harris, who studied Hausa for many years in North Africa. The war song on pp. 125-136 was obtained by Major Burdon from a Hausa Mallam at Sokoto. It affords a rare example

of the use of rhythm by the Hausas. I am indebted to the grammar published by Mischlich, in Berlin in 1902, for several of the Hausa proverbs inserted in this Grammar, though in most instances I have not been able to adopt the meaning which the natives in Togoland apparently attach to these proverbs. I am also further indebted to him for one suggestion acknowledged on p. 44 n. I had not the opportunity of seeing Capt. Merrick's interesting volume entitled "Hausa Proverbs" till the whole of this Grammar was in print.

As this Grammar is chiefly intended for the use of officers and civil servants beginning the study of the language, every endeavour has been made to render it as simple as possible, and a key has been attached to the exercises, so that the student who is without a teacher may be able to correct his own mistakes. For the same reason the first half of the Grammar has been printed in Roman characters, and the second half has been printed in Roman as well as in the Hausa characters. It is thus possible to read the whole without acquiring a knowledge of the written language, though this latter is strongly to be recommended to serious students of the language.

I would take this opportunity of appealing to all students of Hausa who may be willing to assist, for suggestions which may help to make this Grammar and a new edition of the Hausa Dictionary, published by the Cambridge University Press, more generally useful.

The letters A, B, C, &c., used in the Grammar refer to the poems denoted by these letters in the "Specimens of Hausa Literature," published by the Cambridge University Press. The use of brackets and the system of transliteration adopted is explained on p. 8. \* affixed to a word denotes that it is not generally used in the colloquial.

CHARLES H. ROBINSON.

Lynwood, Limpsfield.

*August, 1905.*

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# HAUSA GRAMMAR

## INTRODUCTION

HAUSA is probably the most widely-spoken language on the continent of Africa. The country inhabited by the Hausas, extending, roughly speaking, from lat. 8 N. to 14 N., and from long. 4 E. to 11 E., and including about half a million square miles, contains a population which is estimated at twenty-five millions. Of these, about fifteen millions are believed to speak the Hausa language, or, in other words, the Hausa-speaking people form one per cent. of the whole population of the world. Hausa, moreover, acts as a sort of *lingua franca*, and as the language of trade, far outside the actual limits of Hausaland. Settlements of Hausa-speaking people are to be found in places as far separated from one another as Suakim, Alexandria, Tripoli, Tunis, and Lagos ; and Hausa caravans are constantly passing to and fro between all these places and Hausaland proper. It is by no means inconceivable that the day may yet come when four languages will dominate the entire continent of Africa. These will be English, Arabic, Swahili, and Hausa. English will be the language of the south, Arabic of the north, whilst Swahili and Hausa will divide between them eastern and western tropical Africa.

Apart from the wide spread of the language in the present and its prospects for the future, the study of Hausa may prove of interest owing to its possible connection in



early times with the Semitic group of languages. It is at present surrounded by some half-dozen other languages, no one of which has as yet been thoroughly mastered by any European student, and the study of which will no doubt throw considerable light upon the problem. In so far as it is possible to form any opinion on the connection between Hausa and the Semitic languages, it would certainly seem that Hausa has some claim to be regarded as a Semitic language. Quite a third of the words which it contains are obviously connected with Semitic roots.

The simplest forms of the personal pronouns, with two or perhaps three exceptions, are Semitic. The connection between Hausa and the Semitic languages—or, what here comes to the same thing, between Hausa and Arabic—is far closer than can be at all satisfactorily explained on the supposition that the former has simply been modified by the latter, as the result of the spread of Mohammedanism in the country, an event which has only occurred within the present century. As an additional reason for assuming the possibility of a Semitic origin for the language may be mentioned the fact that the general belief of the Hausa people is that in very early time their ancestors came from the far east away beyond Mecca. The difficulties, on the other hand, in the way of regarding it as a definitely Semitic language are great, if not insuperable. Two-thirds of the vocabulary bear no resemblance whatever to Arabic, the harsh guttural sounds of the Arabic are wanting, and the existence of triliteral roots, the distinctive characteristic of the Semitic languages, is, to say the least, extremely doubtful.

In attempts which have been made to classify the modern languages of Africa it has been the usual custom to place those as yet examined under one of three groups, viz. Semitic, Hamitic, and Bantu. The first includes Arabic and Aethiopic ; the last, a large number of languages south

of the equator, the distinguishing characteristic of the group being the absence of gender inflexion, the use of nominal prefixes for the purpose of designating class, and the use of pronominal prefixes.

The second division, the Hamitic, was formerly treated as a subdivision of the Semitic, though it is now generally regarded as distinct from it. It includes Coptic, Berber, and probably Hausa. Possibly the Hottentot languages of South Africa, which, unlike the Bantu languages by which they are surrounded, possess a regular gender inflexion, bear some relation to this group.

M. Renan, speaking of the limits of this group, says : "We must thus assign the Egyptian language and civilization to a distinct family, which we may call, if we will, Hamitic. To this same group belong, doubtless, the non-Semitic dialects of Abyssinia and Nubia. Future research will show whether, as has been conjectured, the indigenous languages to the north of Africa, the Berber and the Tuarek, for example, which appear to represent the Libyan and ancient Numidian, ought to be assigned to the same family. . . . It appears at any rate as the result of the latest explorations which have been made in Central Africa, that the Tuarek is simply Berber apart from Arabic influence, and that a distinct family of languages and peoples extends in Africa from the Egyptian oasis, and even from the Red Sea, to Senegal, and from the Mediterranean to the Niger."<sup>1</sup>

Unfortunately, no student either of Berber or of Coptic has as yet had the opportunity of studying Hausa.

The various dialects to which the name *Berber* has been given are spoken throughout the greater part of Africa north of the Sahara and west of and including Tripoli. They include the Tuarek, spoken on the borders of the great desert ; the Kabyle, spoken in Algeria ; and Guanche,

<sup>1</sup> *Histoire des langues sémitiques*, par Ernest Renan, 1. 2. 89.

the language which was in use in the Canary Islands at the time of the Spanish conquest. The present Berber dialects are the descendants of the ancient Libyan or Numidian, which once prevailed throughout the whole of North Africa, to which S. Augustine referred when he wrote "in Africa barbaras gentes in una lingua plurimas novimus." The number of those who speak Berber in Algeria at the present time is 860,000. Berber is usually written in the Arabic characters, but traces of a distinctive alphabet are to be met with amongst certain of the Tuareks who speak a dialect called Tamáshek. This original alphabet, which bears no resemblance to Arabic, was probably at one time common to all the Berber dialects, and was displaced when the introduction of Mohammedanism was followed by the introduction of the Koran and of the Arabic characters.

The following points are of interest as tending to throw some light upon the connection between Hausa and Berber or other neighbouring languages.

The *genitive* in Hausa is usually denoted by *n* or *na*; thus "the door of the house" would be *ƙofan gidɗa*, or *ƙofa na gidɗa*. This method of forming the genitive is common to both Berber and Coptic.

Unlike most of the other languages by which it is surrounded, Hausa possesses a regular *gender formation*, the general rule being that all words denoting the female sex, and in addition all words ending in *a*, are feminine. In one or two instances the Berber method of forming the feminine by prefixing a *t* is to be met with, thus *nagari*, "good," fem. *tagari*.

The *noun-agent* in Hausa is formed in a manner closely resembling the Arabic, viz. by prefixing *ma* or *mai* to a verb, substantive, or adjective.

In the Semitic languages proper the *verbal stem* undergoes a series of changes, by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices or

changes of meaning of a similar character are obtained. In the Berber language there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those of Arabic. There does not appear to be anything parallel to this in the Fulah language, which exists side by side with Hausa in many parts of Western Africa. In Hausa there are apparently traces of four or five such changes, but with one exception, viz. the formation of the passive voice, the changes in the sound of the words do not correspond to any uniform changes of meaning. The formation of the *passive voice* in Hausa bears a striking resemblance to the VIIth form of the Arabic or the Niphal of the Hebrew, both of which are used in a middle or reflexive sense.

All the languages by which Hausa is surrounded, and which I have been able to examine at all, form their *numerals* with five as a base. In Berber the base was originally five, though for numbers higher than four it now employs numerals similar to the Arabic. In Fulah, Bornuese, and Nupé, the three most important languages bordering on Hausa, the numerals are formed on a base of five ; but except in the case of the higher numbers, which have been obviously borrowed within recent times from Arabic, they bear no resemblance to the Semitic numerals.

The Hausas possess an original system of numeration from one to a thousand, though from twenty upwards numbers borrowed from Arabic are those most commonly used. The original Hausa numerals were apparently formed with five as a base.

The *personal pronouns* in Hausa, with three exceptions, one of which, *shi*, "he," has perhaps been borrowed from the Bornuese, bear a close resemblance to the Arabic, a much closer resemblance, moreover, than they bear to the Berber. The rest of the pronouns in Fulah, and those in Nupé and Bornuese, bear no resemblance to those in Hausa or in Arabic.

The only *coincidences between the Hausa and Coptic* vocabulary which I have been able to find are the Hausa *so*, which, when connected with a numeral, means "time," or "times," cf. use of Coptic *sop*. The Hausa *fuḍu*, "four," seems to be the Coptic *ftu*, and the Hausa *ḍubu*, "thousand," may perhaps be the Coptic *thba*, meaning "ten thousand."

Hausa has been reduced to writing for at least a century, and possibly very much longer. Native schools, in which the children are taught to read and write, exist throughout the whole of the country. The literature existing in the country consists chiefly of religious and warlike songs. Translations from Arabic, histories and legal documents are also in circulation. Despite the fact that the Hausa language is spoken over such an enormous area, the difference between its various dialects is comparatively slight. In the town of Sokoto the language has been influenced to a large extent by the Fulah, but even a native of Sokoto seldom experiences any real difficulty in making himself understood elsewhere.

## PRONUNCIATION.

THE English letters used in transliterating Hausa in this Grammar are pronounced as follows :—

**a** as the *a* in *father*.

**b** as in English. There are a few words, such as **debe** to draw out, **kwabe** to mix, in which the *b* is pronounced with a kind of interrupted breathing ; as the difference between the two *b*'s is slight, no attempt has been made to distinguish them in this grammar.

**ch** a soft *ch* as in *church* or *cherry*.

**d** as in English.

**ɗ** a hard *d*, in the pronunciation of which the point of the tongue touches the edge of the upper teeth, a sort of *dt*, which somewhat resembles the French or German *t*.

**e** as the *a* in *fate*.

**f** represents usually the English *f*, but in certain words, e.g. *fushi*, *anger*, the *f* represents a sort of bilabial sound, which might almost be written *fh*.

**g** a hard *g* as in *gate*, never a soft *g* as in *genius*.

**h** as in English : always pronounced when inserted.

**i** as the *i* in *ravine* or as *ee* in *feet*.

**j** as in English.

**k** as in English.

**ƙ** a sub-palatal guttural *k*. The Hausa term for it is **k mairua**, i.e. the watery *k* : it is so called because the person pronouncing this *k* puts his mouth into such a position that he appears to be shooting out water from the throat.

**kh** a rough form of the Scotch *ch* in *loch*. It resembles the sound made in trying to raise something in the throat.

l as in English. There is heard also an *l* (where perfect contact is not made of the blade of the tongue with the palate) intermediate between *r* and *l*; thus we may write *jariri* or *jarili*, an infant.

m }  
n } as in English.

o o as in *mote*.

p as in English. In the Hausa written character *p* and *b* both appear as *b*; the sounds are frequently interchanged.

r as in English. See also under *l*.

s }  
sh } as in English.

t as in English.

u u as in *flute*, or oo as in *tool*.

w w as in *win*.

y y as in *yard*. It is never used except as a consonant.

z as in English.

ai as *i* in *ice*.

au as *ow* in *how*.

*The general rules of the system of transliteration adopted are :*

(a) all consonants are pronounced as in English.

(b) all vowels are pronounced as in Italian.

(c) vowels are shortened in sound by doubling the following consonant.

Where the consonant is repeated, the actual sound of the consonant is intended to be repeated in Hausa, thus **amma**, but, is pronounced **am-ma**. Where the second consonant is bracketed, it is intended to show that the preceding vowel is shortened, but that the consonant is not sounded twice; thus **taff(i)**, to go, pronounced like the English "Taffy."

The actual sound of several of these letters, especially of **b**, **d**, **f**, **k**, and **r**, can be acquired by intercourse with natives only.

## CHAPTER I.

1. There is no *article* in Hausa. Thus **mutum** means man, a man, or the man.

2. The *disjunctive personal pronouns* which would be used to answer the question Who? are as follows :—

I	<b>ni</b>	we	<b>mu</b>
thou (m.)	<b>kai</b>		
(f.)	<b>ke</b>	you	<b>ku</b>
he	<b>shi</b>		
she	<b>ita</b>	they	<b>su</b>

3. The *oblique cases of the personal pronouns*, i.e. those which would be used to answer the question Whom?, are as follows :—

me	<b>ni</b>	us	<b>mu</b>
thee (m.)	<b>ka</b>		
(f.)	<b>ki</b>	you	<b>ku</b>
him	<b>shi (or sa)</b> <sup>1</sup>		
her	<b>ta</b>	them	<b>su</b>

4. The forms of the personal pronouns which are *used with the simplest form of the verb* to denote the perfect tense (cf. p. 27) are as follows :—

I	<b>na</b>	we	<b>mun</b>
thou (m.)	<b>ka</b>		
(f.)	<b>kin</b>	you	<b>kun</b>
he	<b>ya</b>		
she	<b>ta</b>	they	<b>sun</b>

<sup>1</sup> **sa** is a rarer form, and should not be used by the beginner except with the preposition **ma**, to; e.g. **masa**, to him; **mata**, to her (see explanation, chap. ix.).



It will be seen from what has been said that there are three distinct sets of personal pronouns. They may be compared with the corresponding three sets in French :—

<i>disjunctive.</i>		<i>objective.</i>		<i>as subject of verb.</i>	
moi	<b>ni</b>	me	<b>ni</b>	je	<b>na</b>
toi (m.)	<b>kai</b>	te (m.)	<b>ka</b>	tu (m.)	<b>ka</b>
(f.)	<b>ke</b>	(f.)	<b>ki</b>	(f.)	<b>ki</b>
lui	<b>shi</b>	le	<b>shi</b>	il	<b>ya</b>
elle	<b>ita</b>	la	<b>ta</b>	elle	<b>ta</b>

5. The forms of the *substantive verb* "to be" (am, is, art, are) which are most commonly used are, masc., **ne** or **ke**; fem., **ke** or **che**. The pronouns used with them are the first or disjunctive forms. Ex.: **shi ne sariki**, he is a head man. **tsofua che**, or **ita tsofua che**, she is an old woman. **ni falke ne**, I am a trader. **ku fatake ne**, you are traders. For the future of the verb "to be" see p. 32. The use of the substantive verb **a** is explained later on.

6. The *verb* "to have" may be rendered in Hausa by the use of these forms, **ne**, **ke**, **che**, followed by the preposition **da**, with. Ex.: **ni ke da doki**, I have a horse, lit., I am with a horse.

7. A noun cannot be used as the direct subject of a verb, other than the substantive verb. A pronoun must also be used before the verb. Ex.: the man went cannot be rendered **mutum taf(f)i**, but **mutum ya taf(f)i**.

#### VOCABULARY I.

<b>doki</b>	horse
<b>sariki</b>	headman, or king
<b>bawa</b>	slave
<b>falke</b> , pl. <b>fatake</b>	trader
<b>mutum</b> , pl. <b>mutane</b>	man
<b>mache</b>	woman
<b>yaro</b> , pl. <b>yara</b>	boy

yarinia	girl
tsofo, fem. tsofua	old
taf(f)i	to go, go away
zo	to come
ji	to hear, understand
hawa, hawo, or hau	to mount
da	with

## EXERCISE I.

ka ji? na ji. mutum ya hawa doki. mutane sun taffi. mu fatake ne. sariki tsofo ne. falke ya zo. ni ne. sariki shi ne da bawa. ni ke da bawa. sariki ne da doki. mache ta ke da yarinia. kai ne sariki? ni sariki ne. mache ta taf(f)i, tsofua che. bawa ya ji. ni tsofo ne. falka bawa ne.

I am the headman, he is a slave. The boy mounted the horse. The girl went away. You are a woman. Did you (pl.) understand? We understood. The men came. The traders have a horse. The king has a slave. The headman understood. The traders have boys. I have it. The slave came. The girl has a horse. She is a girl. You (m.) are old. You (f.) are old.

## CHAPTER II.

### 1. The *demonstrative pronouns* are :—

	<i>masc.</i>	<i>fem.</i>	<i>plural.</i>
this (near by),	} <b>wonan</b> or <b>wanan</b> <b>wanga</b>		<b>wod(ḍ)anan</b> or
pl. these			<b>wad(ḍ)anan</b>
		<b>wog(g)a</b>	<b>wod(ḍ)anga</b> or <b>wad(ḍ)anga</b>
	<b>ga, -nga</b>		
	<b>nan</b>		<b>nan</b>
that (over there),	{ <b>wonchan</b> or <b>wan-</b> <b>chan</b>	<b>wachan</b>	<b>wod(ḍ)anchan</b>
pl. those			or <b>wad(ḍ)an-</b> <b>chan</b>
			<b>chan</b>

The forms **-nga**, **-rga**, **-lga**, are used as suffixes to nouns, the latter two forms being suffixed to feminine nouns. thus **litafinga**, this book ; **ḵofarga**, or **ḵofalga**, this door.

The forms **nan** and **chan**, which are the same in the singular and plural, follow the noun to which they are attached, whereas the remaining forms precede it. Thus **wonan litafi** or **litafin nan**, this book ; **wochan hainya** or **hainya chan**, that way ; **wod(ḍ)anan mutane** or **mutane nan**, these men. In cases where **nan** or **chan** is used, the preceding word frequently suffixes **n**. Ex.: **machen nan**, this woman ; **yaron chan**, that boy ; **abu**, thing, becomes **abin**. Ex.: **abin nan**, **abin chan**.

**wonan . . . wonan** and **nan . . . nan** are equivalent to this . . . that ; thus **ka so wonan litafi ko wonan**, did you wish for this book or for that ? The expression

**shi ke nan** (lit. it is this) is very commonly used to denote all right ! that is so.

**2.** The ordinary *relative pronoun* (i.e. who, which, and the objective whom) is **wanda**, fem. **waɗɗa**, pl. **waɗ(ɗ)anda**. All three forms are frequently contracted to **da**, which does not vary for the feminine or for the plural. Before the abbreviated form of the relative, **da**, the genitival **n** (or fem. **r**) is frequently suffixed to the preceding word. Ex. : **doki da ya gudu ya faɗi**, or **dokin da ya gudu ya faɗi**, the horse that ran away fell down ; **akwia da ka gani**, or **akwiar da ka gani**, the she-goat which you saw. When the relative pronoun is used as a nominative it must be followed by the personal pronoun, thus, **yaro wanda ya gudu** (not **yaro wanda gudu**), the boy who ran away. When the relative pronoun denotes the objective or accusative case, a personal pronoun in the objective case is usually added after the verb, thus, **mutum wanda ka nemeshi**, the man whom you sought (lit. whom you sought him).

**abinda** (from **abu**, a thing, **-da**, which) is used as a relative pronoun to signify "that which" or "what."

**3. Interrogative pronouns.** The following pronouns are used in asking questions :—

	<i>singular.</i>		<i>plural.</i>
	<i>masc.</i>	<i>fem.</i>	
who? or which? }	<b>wa, wanene</b>	<b>wache,</b>	<b>suwa, suwane,</b>
		<b>wacheche</b>	<b>suwanene</b>
what?	<b>mi, mine,</b>		
	<b>minene</b>		

The forms **mi, mine, minene** do not vary for the feminine or for the plural. Ex. : **wanene wanan**, who is this? **kai wanene**, who are you? **suwane ne**, which are they? **wanene chik(k)insu**, which of them? **wache chik(k)insu**, which woman among them?

In interrogative sentences the personal pronoun is placed

before the verb as well as the interrogative pronoun, thus, **wa ya faɗ(ɗ)a maka labari**, who told you the news? **wane**, fem. **wache**, pl. **waɗ(ɗ)ane**, is used as an adjectival interrogative pronoun, thus, **wane doki ke nan wanda ya gudu**, what horse is it that has run away? **wache mache che wonan waɗ(ɗ)a ta zo**, what woman is it that has come? **waɗ(ɗ)ane mutane ke nan**, what men are these? The plural is also expressed by inverting the sentence and using the plural of the demonstrative pronoun, thus, **waɗ(ɗ)anan yara suwanene**, who are these boys? (lit. these boys, who are they?)

4. *The genitive* is expressed by placing **na** or **-n** between the object possessed and the possessor. The **-n** is the abbreviated form of **na**; and while the latter is a word in itself, the former (which is used the more frequently) is suffixed to the word which it follows, i.e. the object possessed. Ex.: **doki na sariki**, the horse of the chief, becomes in ordinary conversation **dokin sariki**, the chief's horse. If the object possessed is feminine, **ta** should be used in place of **na**, and **-r** or **-l** in place of **-n**; but when the object possessed is plural, **na** or **-n** must always be used. Ex.: **akwia ta baƙo**, the she-goat of the stranger, or **akwiar<sup>1</sup> baƙo**, the stranger's she-goat, **awakin baƙo**, the stranger's goats.

5. The possessive pronoun *Whose?* is expressed by placing the name of the object possessed before the interrogative pronoun and then using the genitival form **na** or **-n**, fem. **ta** or **-l** or **-r**. Ex.: **dokin wanene ke nan** or **doki nan na wanene**, whose horse is this? **ɗiar wacheche ki ke**, whose daughter art thou? (i.e. who is your mother?)

6. *The negative.* To express negation **ba** is placed before the pronoun which is the subject of the verb and after

<sup>1</sup> The masculine form of the connective "**n**" is sometimes found where, strictly speaking, the feminine ought to be used. Ex.: **matan sariki** for **matar sariki**, the wife of the king.

either the verb or the whole statement **negated**, as the case may be. Ex.: **ba ya gani ba**, he did not see. **ba ya gani mutum ba**, he did not see the man. The imperative or deprecativ negative "do not" is represented by **kad(d)a**, which precedes the personal pronoun. Ex.: **kad(d)a ka gudu**, don't run away.

The first personal pronoun, when preceded by the negative, drops its vowel, so that **ba na** becomes **ban**. There is, however, another form, **ba nā**, which is never contracted and which denotes the future, cf. p. 32.

The *conjunction* "that" e.g. he said that this is so, is not expressed in Hausa.

In the case of the word **mutum**, a man, which ends in a consonant, an **e** appears before the genitival suffix **-n**. Ex.: **mutumen sariki**, the king's man. **mutumenga**, this man. When **mutum** is followed by **nan** or **chan**, it is written **mutumen nan**, **mutumen chan**.

## VOCABULARY II.

<b>mata</b>	wife
<b>ƙofa</b>	door or gate
<b>litaɓi</b>	book
<b>hainya</b>	road, path, way
<b>ɗa</b>	son
<b>ɗia</b>	daughter
<b>akwia</b>	she-goat
<b>baƙo</b>	stranger
<b>labari</b>	news
<b>rua</b> (masc.)	water
<b>gid(d)a</b> (masc.)	house
<b>abu</b> , or <b>abin</b>	thing
<b>gudu</b>	to run, run away
<b>nema</b> <sup>1</sup>	to seek

<sup>1</sup> In the case of transitive verbs ending in **a** or **u** the final vowel becomes **e** when followed by a personal pronoun.

gaya	to tell, explain
che	to say
faɗa, faɗi, or faɗ(ɗ)a, faɗ(ɗ)i	} to speak, tell
faɗ(ɗ)a	
faɗi	to fight
gani, <sup>1</sup> ga <sup>2</sup>	to fall
sani, <sup>1</sup> san(n)i	to see
bi	to know
issa	to follow
chik(k)in	to be sufficient
hak(k)a	the inside
ma <sup>3</sup>	thus
	to (prep.)

## EXERCISE II.

mi yaro ya faɗa maka? ya che rua ba ya issa chik(k)in gid(d)a. mache ta taf(f)i? wache mache che waɗɗa ta zo? yarinia da ka gani ita ke nan. dokin wa ya gudu? dokin baƙo ne. woɗ(ɗ)anan mutane mi sun che maka? ban ji ba. wane labari shi ya faɗa maka? ya che mutum wanda ka nema ba ya zo ba. shi ke nan na ganshi.

wa ke da dokin sariki? ban sani ba, ban ga doki ba. yaron nan ya che bawan sariki ke (or, shi ke) da doki. abinda ka gaya mani ba hak(k)a ba ne. wache hainya ka bi? na bi hainyar fatake. wa ya gaya maka labari? mutum wanda ka gani chik(k)in gid(d)a.

This is the man whom you sought. The stranger followed the road (of) which you told him. This woman

<sup>1</sup> The final i in gani and sani is frequently omitted, especially before the personal pronouns; e.g. na ganshi, I saw him.

<sup>2</sup> When the verb to see is followed by a noun, ga is used in preference to gani.

<sup>3</sup> Specially used before the personal pronouns. Ex.: maka, to thee.

is the daughter of that man. That man is the son of this stranger. Whose son is this boy? He is the son of the king's slave. The girl did not understand the news which you told her. She says that the boy has run away. Who told her so? The slave whom you saw in the house. Who are you? I am a stranger. Whose son are you? I am the king's son. Who is that? He is the trader's slave. What did you hear? What I heard is the news that I told you. Whose horse did the king mount? The horse of the stranger who followed you. This woman has the girl whom you saw.



## CHAPTER III.

### 1. THE *indefinite pronouns* are :—

	<i>singular.</i>	<i>plural.</i>
	<i>masc.</i>	<i>fem.</i>
some one,	wani	wota or wata
something,		wod(d)ansu or
a certain		wad(ɖ)ansu,
person or		wansu, wosu
thing (used		or wasu
adjectivally		
and pronominally)		
any one,	kowa, kowa-	kowa, kowa-
every one,	nene	cheche
each one		
(used as a		
pronoun)		
any, every,	kowoni	kowache
each (used		(not used in
as an adjective)		plural)
anything,	komi, komi-	
everything,	nene	
whatsoever		
it be, whatsoever		

There is a further pronoun, **wāne**, meaning "so and so."  
 Ex. : enna wane? where is so and so? the name being

known but not mentioned. The word **kaza** is used in a similar way in speaking of things. Ex.: **na bashi abu kaza**, I gave him such and such a thing.

**woni . . . woni** denotes the one . . . the other : **wosu . . . wosu**, some . . . others.

No one may be rendered by **ba kowa**, **babu kowa**, **ba wanda**, or **babu wanda**. **ba komi** or **babu komi**, nothing. **kowoni** is combined with the plurals of the personal pronoun, thus, **kowoninmu**, each of us; **kowoninku**, each of you; **kowoninsu**, each of them.

It will be observed that the greater part of the indefinite pronouns are formed by prefixing the particle **ko** to the interrogative forms, thus, **wa**, who? **kowa**, any one. **mi**, what? **komi**, anything. **ko** denotes either, or; and in negative sentences neither, nor. **ko** is also used in sentences where a negative meaning is implied though not expressed, thus, **ko daia**, not even one. It is also used as an indefinite pronominal prefix, as already explained. It is further used as an adverbial prefix to convey a sense of indefiniteness, like the English ever, thus, **enna**, where? **koenna**, anywhere, everywhere, wherever. **yaushe**, when? **koyaushe**, at any time, always, whenever. **yan-zu**, now; **koyanzu**, even now, immediately. **kaḳa**, how? **koḳaḳa**, however, any how.

2. The *reciprocal pronouns* are formed by prefixing **juna**, followed by the genitival particle **-n**, to the plural forms of the personal pronouns, thus, **junanmu**, **junanku**, **junansu**, one another. Ex.: **ba su so junansu ba**, they did not love one another. **juna** can also be used by itself apart from the personal pronoun, thus, **mun yi murna da juna**, we rejoiced with one another.

3. *Reflexive and emphatic forms of the personal pronoun* are formed by using the words **da kai** (lit. with the head) together with the simplest forms of the possessive

pronoun (na,<sup>1</sup> ka, ki, sa, ta, mu, ku, su, see chap. iv.).  
Thus :—

I myself	ni dakaina
thou thyself	kai dakainka or kai dakanka
fem.	ke dakainki or ke dakanki
he himself	shi dakainsa or shi dakansa
she herself	ita dakainta or ita dakanta
we ourselves	mu dakainmu or mu dakanmu
you yourselves	ku dadainku or ku dakanku
they themselves	su dakainsu or su dakansu

The literal translation of the foregoing pronouns would be, I by myself, &c.

kaina, kanka, kansa, &c., are used as reflexive pronouns in the objective case. Ex.: *ya bata kansa*, he destroyed himself.

4. The *noun-agent* in Hausa is formed in a manner which closely resembles the Arabic, viz. by prefixing *mai-* pl. *masu-* to verbs and substantives. Ex.: *gudu*, to run; *maigudu*, a fugitive; *masugudu*, fugitives. *gid(d)a*, a house; *maigid(d)a*, the owner of the house.

*ma-* is used in a somewhat similar way before verbs to form (1) nouns of the agent. Ex.: *saka*, to weave; *ma-saki*, pl. *masaka*, a weaver. (2) Nouns of place. Ex.: *sapka*, to unload; *masapki*, a lodging. (3) Nouns of the instrument. Ex.: *dauka*, to take; *madauki*, a handle. In cases where the verb to which *ma-* or *mai-* is prefixed ends in *a*, the singular of the compound form ends in *i*. The word *maaike* (or *maaike*) has a passive meaning, and denotes the person sent. Ex.: *maaike* allah, the Prophet.

#### VOCABULARY III.

<b>murna</b>	gladness, joy
<b>kai</b>	head
<b>madauki</b>	handle

<sup>1</sup> This is used instead of the form *wa*, cf. p. 23.

<b>maaike</b>	messenger
<b>kurdi</b>	money (lit. cowries)
<b>jaki</b>	donkey
<b>surdi</b>	saddle
<b>buga</b>	to beat, hit
<b>bata</b>	to destroy
<b>saƙa</b>	to weave
<b>sasaƙa</b>	to carpenter
<b>sapka</b>	to unload, put down, alight
<b>dauka</b>	to take, take up
<b>kawo</b>	to bring
<b>so</b>	to wish, like, love, be willing
<b>ɗaia</b>	one
<b>amma</b>	but
<b>akan</b>	on, upon
<b>ga</b>	to
<b>da</b>	with
<b>enna</b>	where ?
<b>koenna</b>	anywhere
<b>yaushe</b>	when ?
<b>koyaushe</b>	whenever, at any time
<b>yanzu</b>	now
<b>koyanzu</b>	immediately
<b>ƙaƙa</b>	how ?
<b>koƙaƙa</b>	however

## EXERCISE III.

wonan mutum ya che ba ya sani ba wanda ya kawo kurdi. kad(d)a ka faɗa ma kowa labari. woni ya hawa doki woni ya hawa jaki. kai wa-nene? ni ne yaronka. yaushe masasaƙi ya kawo madauki? ban sani ba. fatake sun bata junansu. mutane sun sapka kowa ya taf(f)i gid(d)ansa. abinda na faɗa maka kad(d)a ka faɗa ma kowa chik(k)in garinka. yaro nan ya gaya mani shi

**baƙo ne ya che ba wanda ya sanshi. maigid(d)a  
ya che shi dakansa ba ya sani ba.**

Some fugitives on the road told me this news. Which road did they follow? Some followed this road, others followed that one. Every one knows this. There is no one who does not know him. Each man brought his money. Each of them went to his house. Where is this horse's saddle? It fell down on the road. The owner of the horse himself looked for it, but did not see it anywhere. Whose donkey did the boy bring? The merchant's. The boys beat each other. Don't hit yourself.

## CHAPTER IV.

THE use of the *possessive pronouns* in Hausa appears at first sight to be highly elaborate, but when carefully studied it is seen to be comparatively simple. There are two sets of possessive pronouns; (1) separable, (2) inseparable. The first correspond to a large extent, though not invariably, to the English pronouns mine, thine, &c., or the French le mien, le tien, &c. The second, i.e. the inseparable forms, correspond to the English my, thy, &c., and the French mon, ton, &c.

1. The *separable possessive pronouns* are composed of two parts, the first of which is the genitival connective *na*, fem. *ta*, while the second part is the personal pronoun. This genitival connective always agrees in gender with the thing which is possessed. Ex.: *litafi naku ne*, the book is yours, but *akwia taku che*, the she-goat is yours. The forms of the personal pronoun to which this genitival connective is joined in order to make the possessive pronoun are :—

(of) me	-wa	(of) us	-mu
thee, m.	-ka	you	-ku
f.	-ki		
him	-sa, -shi	them	-su
her	-ta		

NOTE.—It will be seen that the above are the same as the oblique cases of the personal pronoun given in chap. i. 3, with the exception of the first person, which is *-wa* instead of *ni*.

In the following table m. and f. denote the gender of the possessor :—

	<i>when object possessed is masc.</i>	<i>when object possessed is fem.</i>
mine or my, m.	nawa	tawa
f.	nawa	tawa
thine or thy, m.	naka	taka
f.	naki	taki
his	nasa, nashi	tasa
hers or her	nata	tata
ours or our	namu	tamu
yours or your	naku	taku
theirs or their	nasu	tasu

Ex.: uba naka ne, it is thy father, or, the father is thine, shows that the person addressed is a man. If the person addressed is a woman it would be uba naki ne. uwa taka che, it is thy mother, or, the mother is thine, shows that the person addressed is a man. If the person addressed is a woman, it would be uwa taki che.

2. The following are the *inseparable forms* which are suffixed to the substantives which they qualify. They are for the most part obvious abbreviations of the separable forms. Here, again, it will be seen that the only difference between the above and the oblique cases as given in chap. i. 3 is that the first person is na instead of ni (as in the oblique cases), or -wa (as in the case of the separable forms).

M. and f. denote gender of possessor—

	<i>when object possessed is masc.</i>	<i>when object possessed is fem.</i>
my, m. and f.	-na	-ta
thy, m.	-nka	-rka, -lka
f.	-nki	-rki, -lki
his	-nsa, -sa, -shi	-rsa, -lsa (-lshi)
her	-nta	-rta, -lta

	<i>when object pos- sessed is masc.</i>	<i>when object pos- sessed is fem.</i>
our	-nmu	-rmu, -lmu
your	-nku	-rku, -lku
their	-nsu	-rsu, -lsu

Ex. : **ubanka**, thy father (lit. the father of thee), shows that the person addressed is a man. If the person addressed is a woman it would be **ubanki**. **uwarka**, thy mother, shows that the person addressed is a man. If the person addressed is a woman it would be **uwarki**.

The forms **nasa** and **tasa**, his, hers, are frequently shortened to **nai** and **tai**, but when these shortened forms are used their use and meaning is the same as that of the inseparable forms. They cannot be used absolutely for his, hers, &c.

#### VOCABULARY IV.

<b>kasua</b>	market
<b>chiniki</b>	trade, bartering
<b>wuri</b>	place
<b>aboki</b>	friend
<b>gona</b>	farm
<b>karatu</b> or <b>ḡaratu</b>	reading, education
<b>malam</b>	mallam, teacher
<b>rubutu</b>	writing
<b>kaya</b> , m.	a load, loads
<b>maikaya</b> , pl. <b>ma-</b> <b>sukaya</b>	the owner of a load
<b>maidaukan kaya</b> , pl. <b>masudaukan</b> <b>kaya</b>	a carrier
<b>ḡare</b> ,	to finish, end (usually intrans.)
<b>gam(m)a</b>	to complete, finish (trans.)
<b>fit(t)a</b>	to go out
<b>fit(t)o</b>	to come out



koiya (followed by ma)	to teach
koiyo	to learn
ba	to give
tare	together
tare da	together with
dag(g)a	from
aa	no

## EXERCISE IV.

gid(d)anga naku ko nasu ne? ba namu ba ne,  
na sariki ne wanda ka ga ɗansa chik(k)in kasua.  
mutanen nan ba su ne sun taf(f)i garinka tare  
da ni ba. matar wanene ke nan? matata che.  
akwia nan tawa che. fatake sun yi chinikinsu,  
sun ɗare. enna su ke yanzu? yanzu sun fit(t)a  
dag(g)a kasua sun taf(f)i garinsu. enna abokinka?  
ya taf(f)i wurin sarikinmu. kurdi nan naka ne ko  
nata ne? aa nasu ne ba namu ba ne. gona da  
na gani taku che ko ta wanene? tamu che.

The teacher says that the boy whom you brought does not like reading. The mallam taught his son to write. He has taught mine nothing. He bartered his donkey. I gave him my horse. The king said to the traders that they must not bring their loads into his market. The carriers picked up their loads; they went off. The loads that they took are mine. The man who owns this load went away with your friend. Where are the loads? I do not see mine.

## CHAPTER V.

1. THE tense which may best be described as the *perfect tense*, though it is also sometimes used to denote present action,<sup>1</sup> is formed by prefixing to the simplest forms of the verbal stem the pronouns given in chap. i. 4 (i.e. **na**, **ka**, **f.**, **kin**, **ya**, **f.**, **ta**, **mun**, **kun**, **sun**).<sup>2</sup> The following are instances of the use of this tense where present action is denoted: **ka ji hausa?** do you understand Hausa? **mun ji**, we understand. **mun gode maka**, we thank you. **mun yerda**, we agree. **sun fimu**, they surpass us. **mun iya**, we are able. This use is specially common where the verbs **ji**, to understand, **sani**, to know, or **gani**, to see, are employed. The expression **na yi** may denote either I did, I have done, or I do.

2. There is another tense which may be called the *narrative* or *historic past*, which is specially used in narration and in dependent sentences. In the singular the forms given for the perfect tense are used;<sup>3</sup> in the plural the forms used are:—

we	<b>muka</b> or <b>munka</b>
you	<b>kuka</b> or <b>kunka</b>
they	<b>suka</b> or <b>sunka</b>

<sup>1</sup> This use of the perfect for the present tense may be compared with the Arabic use of the perfect for the purpose of expressing the future in certain classes of events; e.g. to express an act the occurrence of which is so certain that it may be described as having already taken place: in promises, bargains, oaths and asseverations. Cf. Wright's "Arabic Grammar," vol ii. 1, e. and f.

<sup>2</sup> The final *n* in the plural is probably not part of the pronominal form, but is a verbal suffix.

<sup>3</sup> The form **kika**, for the fem. sing. of the second person, is found.

Ex.: **muka taf(f)i kasua muka zamna muka yi chiniki muka komo**, we went to the market, sat down, traded, and returned. **saanda muka taf(f)i kasua muka zamna**, &c., when we went to the market we sat down, &c.

This tense is also used in dependent sentences to express future action as well as past. Ex.: **idan suka zo gobe**, if they come to-morrow.

3. The *present tense* expressing present and continuous action is formed by prefixing either to the simple form or more frequently to the verbal substantive formed from it, the following modifications of the personal pronoun: Whether the suffix **na** is actually part of the pronominal form or some form of auxiliary verb need not be discussed here.

I (am)	ina	ni ke
thou (art), m.	kana	ka ke
f.	kina	ki ke
he (is)	shina, yana, yina.	shi ke, ya ke, yi ke
she (is)	tana	ta ke
we (are)	muna	mu ke
you (are)	kuna	ku ke
they (are)	sun <sup>1</sup>	su ke

The above tense may be used to express continuous action, even though the action be complete; e.g. **shekara goma yana taf(f)ia har ubansa ya hannashi**, he had been travelling for ten years till his father stopped him.

4. The *verbal substantive*, which roughly corresponds to the English present participle, is formed by suffixing **-a** to verbs ending in **-i**, and **-wa** to verbs ending in **-a**, **-e**, or **-o**.

<sup>1</sup> **na** is often used where we should have expected **sun<sup>a</sup>**; e.g. **mutane na yin hak(k)a**, the men are doing so. **dawaki na gudu**, the horses are running away.

The verbal substantive formed from **zo**, to come, is **zua**, coming. Ex.: from **taf(f)i**, to go, and **taf(f)o**, to come, are formed the verbal substantives **taf(f)ia**, going, **taf(f)owa**, coming; thus **kana taf(f)ia**, thou art going; **ina taf(f)owa**, I am coming.

There are many verbs from which verbal substantives do not appear to have been formed. In these cases the forms of the personal pronoun given above can be used before the simple forms of the verb. Ex.: **yi**, to do or make. **mi kana yi**, what are you doing? **ina aiki**, or **ina yin aiki**, I am working.

In cases where these forms of the personal pronoun are used with the simple forms of the verb followed by a substantive, a connective **-n** is generally suffixed to the verb. Ex.: **kana yin aiki?** are you engaged in work?

5. Where any of the above tenses or the verbal substantive is used *in negative statements*, the following pronouns must be used: **na** or **ni**, **ka**, **ki**, **ya** or **shi**, **mu**, **ku**, **su**. Ex.: **ba ya zua ba**, he is not coming. **ba mu taf(f)i ba**, we did not come. **ba shi da abinchi**, he has nothing to eat.

6. The forms ending in **-ke** are very seldom used with verbal substantives. They are most commonly used in asking questions or in the answer to a question in which this form has been used. Ex.: **mi ku ke yi**, what are you doing? Ans. **aiki mu ke yi**, we are working. If this statement had not been the answer to a question, it would have been **muna yin aiki**. It is impossible to give definite rules in regard to the use in any particular instance of the forms in **na** or **ke**. This can only be satisfactorily acquired by practice.

The verbal pronouns ending in **-na**, when followed by the preposition **da**, with, can be used to denote possession in the same way as the forms **ne**, **ke che**; cf. p. 10. Ex.: **shina da abinchi**, he has something to eat.

## VOCABULARY V.

taf(f)ia	going, journeying, a journey
aiki	work
anfani	use, advantage
rua, masc.	water, rain
saa	hour, time
abinchi	something to eat, food
linzami	bridle
likafa	stirrup
jia	yesterday
yau, yo	to-day
gobe	to-morrow
iri	kind, sort
gaskia	truth
ƙaria	falsehood, a lie
dere	night
shekara	year
rana	sun, day
goma	ten
tashi	to rise up, start
taf(f)o	to come
zamna	to sit down
komo	to return, to come back
koma	to return, to go back
hanna	to prevent, hinder
shig(g)a	to enter, go in
shig(g)o	to enter, come in
bacha	to be spoiled
chi	to eat
samu	to find, obtain
kawo	to bring
saanda	when, the time when
domi	why ?
domin or don	because, because of, in order that
kuma	again

da	and
har, hal	until
idan	if

## EXERCISE V.

dag(g)a enna mutumen nan ya taf(f)o? ya faɗa  
 mani ya fit(t)o dag(g)a kano, ban san abin da ya  
 kawoshi ba. enna anfanin gid(d)anka ba ya hanna  
 rua ya shig(g)a chik(k)i. saanda muka komo muka  
 ga kayanmu duka sun bache. enna ubanka?  
 shina taf(f)owa. kana son taf(f)ia tare da ni? ina  
 so. mi su ke yi yanzu? suna chin abinchinsu.  
 mi ku ke kawowa? abinda muka samu chik(k)in  
 kasua. minene? surdi da linzami da likafa da  
 kayan doki duka, ina taf(f)ia da su wurin sarikin  
 gari.

The man whom you saw yesterday has come. He says  
 he is coming again to-morrow. My boy says that the rain  
 prevented his travelling. What is the use of saying this?  
 I know it is not true. You are lying. Your friend gave  
 me something to eat; yesterday I ate nothing. When we  
 heard the news we started; travelling day and night, we  
 arrived here. What is the use of this horse? It fell down  
 yesterday and has fallen down again to-day. Why are you  
 sitting here? I am looking for something to eat. The  
 king is entering the town; he is coming directly. We went  
 to the market and found everything we want. When we  
 entered the house we sat down and ate our food.

## CHAPTER VI.

1. THE *future tense* is expressed in Hausa in two principal ways. (1) By prefixing the particle *za* to the personal pronoun; (2) by suffixing the particle *-a* to the same forms.

Thus we have:—

I will	za-ni, zan, or (ni-a) contracted to nā or nī
thou wilt, m.,	za-ka (ka-a) „ kā
f.,	za-ki (ki-a)
he will	za-shi,
	za-ya (ya-a, shia) „ yā, shī
she will	za-ta (ta-a) „ tā
we will	za-mu mu-a often „ mā
you will	za-ku ku-a (never contracted)
they will	za-su su-a often „ sā

The two forms have distinct meanings, but are sometimes interchangeable. The first, *za-ni*, corresponds to the English I am going to, I am about to; the second, *nā*, &c., to I will, I shall. Ex.: I am going to start, *zan tashi*. All right, I'll start, *to, nā tashi*.

In the second form the future is expressed by laying stress on the pronoun, the voice being distinctly raised. A further method of expressing future action is by means of the passive formations, and will be referred to later on.

The future of the verb "to be" is formed by using *zam(m)a*, to become, with either of the forms of the future given above. *kā zam(m)a talaka*, you will become poor.

**2. The Infinitive.**—There are three separate uses of the infinitive in English. It is used—

(a) As an abstract substantive, e.g. to travel is troublesome.

(b) In cases where two verbs occur, the latter of which is dependent upon the former, the latter being an infinitive, e.g. I wish to go.

(c) To express purpose, e.g. he brought food to eat. This use is called in modern English grammars the gerundial infinitive.

There is no infinitive form in Hausa. The above three English uses of the infinitive are represented in Hausa as follows :—

(a) is represented by the verbal substantive (as stated before, chap. v. rule 4, there are many verbs in which the simple verbal form is also the substantive form, e.g. **chi**, to eat ; **chin abinchi**, the eating of food). Ex.: To travel is troublesome, **taf(f)ia ta yi wohal(1)a**, or **taf(f)ia da wohal(1)a ta ke**. Sleeping is pleasant, **ber(i)chi ya yi daɗi**, or **ber(i)chi da daɗi ya ke**, or **ber(i)chi yana da daɗi**.

(b) is represented either by—

(1) The verbal substantive. Ex.: I wish to go, **ina son taf(f)ia**. I intended to go,<sup>1</sup> **dā zani taf(f)ia** (lit. formerly I was going to go).

Or by (2) a subjunctive or conjunctive mood formed by prefixing the following pronouns to the simple verbal form :—

	<i>singular.</i>	<i>plural.</i>
1st person	<b>en'</b> <sup>2</sup> ( <b>em'</b> before <b>b</b> ), <b>n'</b>	<b>mu</b>
2nd	m. <b>ka</b>	<b>ku</b>
	f. <b>ki</b>	
3rd	m. <b>ya</b> or <b>shi</b>	<b>su</b>
	f. <b>ta</b>	

<sup>1</sup> Unfulfilled intention is generally expressed thus by the use of **dā**.

<sup>2</sup> The vowel which is sounded before the **n** is probably euphonic.



Ex. I wish to go                      **ina so en taf(f)i**  
      I wish him to go                **ina so shi (or ya) taf(f)i**  
      Did you intend to go? **ka yi nuf(f)i ka taf(f)i**

(c) is represented—

(1) By the verbal substantive as in (b) 1. Ex.: I am preparing to travel, **ina shirin taf(f)ia**.

(2) By the use of the subjunctive mood, as in (b) 2. Ex.: I shall try to come back, **nā yi ƙoƙari en komo**. I sent him to bring the horse, **na aikeshi shi kawo doki**.

(3) By the use of the future forms beginning with **za**, introduced by relative pronouns or particles. Ex.: I sent a man to bring a horse, **na aike (mutum) wanda zashi (or zaya) kawo doki**. There is nothing for me to eat, **ba abin da zan chi**. I taught him how to clean a gun, **na koiya masa yad(d)a (or ƙanda, or waɗ(ɗ)a) za shi (or zaya) wanke bindiga**.

(4) By the use of various conjunctions. Ex.: I sent him to bring the horse, **na aikeshi don (or domin, or garin) shi kawo doki**, or, **na aikeshi garin kawo doki**.

(5) When the subject of the English infinitive is the same as the verb on which it is dependent, the connective word in Hausa, whether conjunction or preposition, is frequently omitted. Ex.: **ya taf(f)i neman doki**, he went to seek the horse. **na taf(f)i halbi**, I went to shoot. In both these cases **garin**, "for the purpose of," might be inserted after the first verb, **halbi** and **nema** being thus treated as verbal substantives.

**3.** The particle **kan (kam** before **b)** is a defective auxiliary verb, and is used to give to the verb with which it is used (1) a frequentative or habitual sense ; (2) a subjunctive or concessive sense ; (3) a sense of necessity or certainty.

Ex.: (1) **shi kan yi hak(k)a**, he is in the habit of doing this. **almajiri shi kan biɗ(ɗ)a dengi nai**, the pupil would seek after his relations (cf. B 137).

(2) **wanda ya chi giginia chik(k)insa ya (or shi) kan yi chiwo**, he who eats (the fruit of) the fan-palm (some day) his stomach will suffer (lit. be sick).

(3) **shi ne shi ke shak(k)a azaban lahira sai ya gamu da wuta ya kan che kaitaro**, the man who doubts the pain of the next world, when he meets the fire will say, Alas !

**kan** is used with the following pronouns : **ni** (or **na**), **ka**, **ki**, **ya** or **shi**, **ta**, **mu**, **ku**, **su**.

There is another particle, **ka**, which may perhaps be an abbreviated form of **kan**. It appears to have a future meaning similar to **za**. Its use is mainly confined to poetry. For examples cf. list of proverbs, chap. xv.

**abinda hankali ba ya gani ba ƙaƙa ido shi ka gashi kurkurur**, what the intelligence does not perceive, how will (or can) the eye see it clearly ? (B 32.)

4. The word **sai** is used in the following senses :—

(1) Only, except, or but ; thus, **sai wonan**, this only.

(2) Until. **sai ka tsufa**, (wait) till you grow old. **sai gobe**, till to-morrow.

## VOCABULARY VI.

<b>wohal(l)a</b>	trouble
<b>berchi</b> , or <b>berichi</b>	sleep, or to sleep
<b>shiri</b>	preparation
<b>ƙoƙari</b>	attempt, endeavour
<b>hankali</b> <sup>1</sup>	intelligence, carefulness
<b>bindiga</b>	gun
<b>ido</b>	eye
<b>giginia</b>	fan palm, or deleb palm
<b>raƙumi</b>	camel
<b>rijia</b>	a well
<b>daɗi</b>	sweetness

<sup>1</sup> **hankali** is commonly used as an interjection. Thus, **hankali**, or **yi hankali**, take care !

chiwo	sickness
tsoro	fear
talaka	poor
nuf(f)i	to intend, purpose, desire (verb or noun)
halbi, harbi	to shoot
wanke	to wash, clean
biḍ(ḍ)a	to seek, search for
iya <sup>1</sup>	to be able
jin tsoro	to be afraid, feel fear
akwoi	there is, there are
dā, or dāa	of old, formerly
ii, or ī	yes
babu	nothing, not any
en	if
don, domin, garin	as conjunctions, in order that :
yad(d)a, kanda,	as prepositions, on account of
waḍ(ḍ)a	how, the way in which
to	all right, very well

## EXERCISE VI.

ban sani ba abinda zamu yi yanzu. idan ka taf(f)i wurinsa yā faḍa maka labari. kowa ya zo gid(d)ana ni kan bashi abinchi. mata chan ta che ba zata taf(f)i ba sai mun zo. en ba ka bani gaskia zan taf(f)i. ya che yā baku gaskia idan ku ka ganshi gobe. kana son taf(f)ia da rana ko da dere? taf(f)i da dere da wohal(l)a amma idan ka so nā yi koḱari. ka iya taf(f)ia? ba nā iya ba; ina son ber(i)chi domin idona yina chiwo. na

<sup>1</sup> iya appears to be used as though it were a transitive verb, meaning, to be equal to, attain to, compass, and can directly precede a substantive or a verbal substantive in sentences where the infinitive is used in English. ka iya rubutu, or ka iya yin rubutu, are you able to write?

**faɗ(ɗ)a masa shi kawo mani bindigata, ya che zashi wanketa.**

I told him I would not see him till to-morrow because it was useless to see him to-day. There is no one in this town who speaks the truth. Did you do what I told you to do yesterday? No, I did not do it. Will you do what I tell you? I cannot. These men wish to tell you the truth, but they are afraid. We are going away to-morrow; if we come back we shall see you again. I am not going away; I will await your return. I am constantly in the habit of going to the market and doing business with the traders. If I send a boy to bring them, will they come? Yes. I want you to clean this gun. I cannot. I intended coming to see you. Did you intend to go?

## CHAPTER VII.

### THE PASSIVE VOICE.

1. THE *passive* voice is formed by prefixing **an**, **aka**, or **ankā** to the simple form of the verb, the distinction between the three forms corresponding to the three indicative forms, **mun**, **muka**, **munka**; i.e. **an** denotes the perfect. Ex.: **ankawoshi**, it is brought, it has been brought. **aka** and **anka** denote the dependent or narrative past. Ex.: **saanda akakawoni**, at the time when I was brought; **jia akayi wonan abu**, yesterday the thing was done.

2. As will be seen from these examples, the subject, whether substantive or pronoun, is placed after the verb in the passive. The forms of the personal pronouns used, which are the same for all tenses of the passive, are the following:—**-ni**, **-ka**, **-ki**, **-shi**, **-ta**, **-mu**, **-ku**, **-su**.

3. The *passive voice of the continuous present* is formed by prefixing **ana** or **ake** to the simple form of the verb. These correspond to **ina** and **nike** in the active voice. The latter form is chiefly used in asking or answering questions, as in the active voice; cf. V 6. Ex.: **anakoreni da yunwa**.<sup>1</sup> I am being driven away by hunger.

4. This prefix can also be used with the verbal substantive. This formation represents a kind of *passive impersonal*, and consequently the subject is omitted. Ex.: **anaka-wowa**, they (it, &c.) are being brought (lit. there is being done a bringing). **anazua da su**, they are being brought (lit. there is being done a coming with them).

<sup>1</sup> This may also be expressed by **anakorana**, or **anakorata**.

In certain instances, however, the subject, if a substantive, can be added. **anakawowan dawaki**, the horses are being brought (lit. there is being done a bringing of horses).

When **ana** is prefixed to the simple form of the verb a connective **n** is usually placed between the verb and its subject. Ex.: **anasamun mutane**, the men are being found.

5. The above forms, **an**, **aka**, **anka**, **ana**, and **ake**, cannot be used with a negative. The *negative* of the above tenses of the *passive* is expressed in all cases by prefixing **a-** to the simple form of the verb or to the verbal substantive. Ex.: **ba akoreshi ba**, he was not driven out. **ba azua da shi**, he is not being brought.

6. The two forms of the *future tense* which are expressed in the active voice by prefixing the particle **za-** or suffixing the particle **-a** to the personal pronoun, are expressed in the passive voice by prefixing **za-** to the shortest passive form; viz. that in **a-**, or by prefixing a long emphasized **ā-**. Ex.: **zaakash(sh)eshi**, he is going to be killed; **ākash(sh)eshi**, he will be killed.

7. The *imperative mood of the active voice* is formed by prefixing the personal pronouns **ka**, **ki**, **shi**, (**yā**), **ta**, **mu**, **ku**, **su**, to the simplest form of the verb. Ex.: **ka bani wanan**, give me this. This might be translated equally well, thou didst give me this. That the sentence is intended to be imperative is shown by the intonation or by the context.

In the second person of the imperative the pronoun is very generally omitted. From **je**, to go, are formed **jeka** (m.), **jeki** (f.), go! get out! **yaka** (m.), **yaki** (f.), come! is a defective verb. These are apparently the only two cases in which the pronoun follows the verb.

It will be seen that the above imperative pronouns are the same as the subjunctive pronouns given in chap. vi., rule 2. In the semi-imperative use of the first person, let

me, the subjunctive **en** is used. **en tashi**, let me start.

The *imperative mood of the passive voice* is formed by prefixing short **ǎ** (to be distinguished from the long **ā** of the future passive) and suffixing the personal pronouns as given in rule 2 of this chapter; e.g. **akoreshi**, let him be driven away.

The English active imperative is frequently expressed by the use of the passive forms of the verb. Thus, **akawoshi**, let it be brought, would frequently be substituted for (ka) **kawoshi**, bring it. When the passive forms are used, the final pronoun is frequently omitted in cases where there is no risk of a misunderstanding arising. Thus, **akawo**, lit. let be brought, is frequently used for **akawoshi**.

8. The *passive voice of the subjunctive mood* is formed in the same way as the imperative passive, namely, by prefixing the short **ǎ** and suffixing the pronouns given in rule 2 of this chapter. Ex.: **ba na so akoreshi**, I do not wish that he should be driven away; or, I do not wish him to be driven away.

The *negative of the subjunctive and imperative*, whether active or passive, is expressed by **kad(d)a**, do not, let not, that not, lest, placed before the pronoun in the active, or before the verb in the passive. After **kad(d)a** the pronoun of the imperative must not be omitted. Ex.: **ina jin tsoro kad(d)a akoreni**, I am afraid lest I may be driven away. **ya che kad(d)a enyi hak(k)a**, he said that I was not to do so. **ya che kad(d)a ayi hak(k)a**, he said this was not to be done. **kad(d)a ayishi**, don't let it be done. **kad(d)a ku yi hak(k)a**, don't do so.

9. There are certain verbs which acquire a passive or intransitive sense by changing the last syllable into **che**, or **she**, and which form a past participle passive by adding this passive termination to the active form. The following are some of those most commonly found :—

<i>transitive.</i>	<i>passive or intransitive.</i>	<i>past participle passive.</i>
<b>bata</b> , to spoil	<b>baché</b> , to be spoilt	<b>bataché</b> , pl. <b>batatu</b> , spoilt
<b>lalata</b> , to spoil (tr. or intr.)	<b>lalaché</b> , to perish	<b>lalataché</b> , pl. <b>lalata-tu</b> , perished
<b>busa</b> , to blow (tr. or intr.)	<b>bushe</b> , to be dry	<b>busashe</b> or <b>busheshe</b> , dried up
<b>tafassa</b> , to boil	<b>tafassu</b> (or <b>ta-fasshe</b> ), to boil (intr.)	<b>tafassashe</b> , boiled
<b>rikita</b> , to confuse	<b>rikiche</b> , to be confused	<b>rikitaché</b> , pl. <b>rikita-tu</b> , confused
<b>fas(s)a</b> , to break	<b>fashe</b> , to break (tr. or intr.)	<b>fasashe</b> , pl. <b>fasasu</b> , broken

The past participle passive may also be formed by reduplication:—

<b>daffa</b> , to cook	<b>daffafe</b> , pl. <b>daffafu</b> , cooked
<b>nuna</b> , to be ripe	<b>nunane</b> , pl. <b>nunanu</b> , ripened
<b>tara</b> , to collect	<b>tarare</b> , collected

**mutu**, to die, has a past participle, **mataché**, pl. **matatu**, dead.

## VOCABULARY VII.

<b>jia</b>	yesterday
<b>shekaranjia</b>	the day before yesterday
<b>wata</b>	month
<b>watan jia</b>	last month
<b>watan gobe</b>	next month
<b>manzo</b>	messenger
<b>yaki</b>	war
<b>rago</b>	ram
<b>nama</b>	flesh, meat
<b>nesa</b> or <b>nisa</b>	distance



<b>da nesa</b> , or	distant (used adjectivally and adverbially)
<b>da nisa</b>	
<b>ber(r)i</b>	to leave, leave alone, allow
<b>kash(sh)e</b>	to kill
<b>kore</b>	to drive away
<b>tamaha</b>	to think, suppose
<b>tsamani</b>	" "
<b>yenka</b>	to cut, slaughter (of animals)
<b>tambaya</b>	to ask
<b>a</b>	at
<b>awoje, woje</b>	outside (adverb and preposition)
<b>gare</b>	to (used with the personal pronoun)
<b>har ab(b)ada</b>	for ever
<b>tukuna</b>	as yet, not yet, presently
<b>kad(d)a</b>	do not, that not, lest

## EXERCISE VII.

**taf(f)i wurin sariki ka gaya masa shi aike manzonsa garenì. ina so en tambayeshi ko ambashi abinchi. ya che ambashi kurdi amma ba abashi abinchi ba tukuna. anzo da mutane? tukuna, anazua da su. ka gaya masu kad(d)a su ji tsoro ba zaakoresu ba. ābersu su taf(f)i? idan sariki ya che ābersu, ābersu. kana tsamani sã (or suã) zo chik(k)in watan nan ko watan gobe? ba zasu zo ba chik(k)in watan nan. suna taf(f)owa ko ba su taf(f)owa ba? na ƙare aiki nan shekaranjia abani woni. yaƙi ya ƙare? aa yaƙi ba ya ƙarewa har ab(b)ada.**

If the ram has been killed, do not let the men eat the meat, because if they eat they won't want to travel far.

<sup>1</sup> The final i is omitted before the direct object if a personal pronoun, and occasionally before the object if a substantive; thus, **bershi**, leave him alone, but **beri mu taf(f)i**, allow us to go; in the latter case mu is not the direct object of **beri**.

When the messenger comes, do not let him enter the house; he must sit down outside until I return. Where is this thing to be found? I don't know; nothing like it is to be found here. Do not let your boy mount my camel lest he fall. Give me water from the well in your house, for I have nothing to drink. Tell him that if he comes to see me to-morrow I will not see him. It is all a lie; there is no truth to be got from them. I feel glad that you have come.

## CHAPTER VIII.

1. In the Semitic languages proper the verbal stem undergoes a series of changes, by the addition of various prefixes, by doubling one of the existing consonants, or by modification of the vowel sounds. In this way some fifteen voices, or changes of meaning somewhat resembling voices, are obtained. In the Berber language, to which Hausa is probably allied, there are ten such voices, though the changes in the verbal stem do not bear any close resemblance to those in Arabic. In Hausa there appear to be traces of four or five such, though, with the exception of the ordinary passive formation, it is doubtful whether it is possible to connect them with any uniform changes of meaning.

2. The ordinary form of the Hausa verb ends in **a**, **e**, **i**, **o**, or **u**. It seems impossible to assign any distinct meanings to the first three terminations, which are also found in Nupé and Fulah. Many verbs seem to be used indifferently with each in turn. In certain cases the termination **e** is apparently used when followed by a direct object only, and the termination **a** when this object is qualified by the addition of some subsidiary clause. Ex.: **na ture mutum**, I pushed the man out. **na tura mutum a rua**, I pushed the man into the water.<sup>1</sup>

As has been already stated, in cases where the simple form of the verb ends in **a** or **u**, this form changes its final letter to **e** when followed by a pronoun which is its direct object. Ex.: **na samu mutane**, I found the men; but,

<sup>1</sup> Cf. Mischlich's "Lehrbuch der hausanischen Sprache." Berlin, 1902, p. 47.

na samesu, I found them. **ya dauka kaya**, he took up the load; but, **ya daukeshi**, he took it up. There are a certain number of exceptions to this rule. Ex.: **ya tara mutane**, he collected the men; **ya tarasu**, he collected them. **ya karasu**, he increased their number.

3. In cases where a verb uses more than one of the terminations **a**, **e**, and **i**, there is usually some distinction of meaning denoted by the different forms, though it does not seem possible to suggest any general rules. Ex.: **ya faḍ(ḍ)a mani**, he told me; but, **ya faḍ(ḍ)i gaskia**, he told the truth. **ya faḍi**, he fell down; **ya faḍi kas(s)a**, he fell to the ground. **ya faḍa a rua**, he fell into the water; but, **ya faḍa rua**, he flung himself into the water.

4. The termination **o** suggests movement towards the speaker, or something done for the benefit of the speaker. Ex.: **taf(f)i**, to go; **taf(f)o**, to come. **kai**, carry away; **kawo**, bring here. **wanke**, to wash; **wanko**,<sup>1</sup> wash it and bring it back. **nema**, to seek (**neme** before a pronoun); **nemo**, to seek and bring. **koiya** (followed by **ma**), to teach; **koiyo**, to learn. In some cases **o** is the only termination employed. Ex.: **so**, to wish.

5. The termination **u** is generally used where a passive or intransitive sense is intended. Ex.: **bude**, to open; **buḍu**, to be open, or to be opened. **tara**, to collect (trans.); **taru**, to assemble. **ḱara**, to increase; **ḱaru**, to be increased. **gam(m)a**, to join together; **gam(m)u**, to be joined, to meet (intrans.).

**mutu**, less commonly **make**, to die, both intransitive, and **samu**, to find, transitive, do not conform to the above rule. **samu** is, however, used in a passive or intransitive sense in the expression, **hainya ta samu**, there is a road, or the road is obtained; i.e. the road now exists.

6. From these forms in **-u** are obtained forms in **-uwa**, which, in addition to their passive or intransitive meaning,

<sup>1</sup> There is a third form, **wonka**, used with **yi**, which denotes to wash the whole body, to bathe. It is probably a verbal substantive.

also denote potentiality or the opposite. These forms may be regarded as passive verbal substantives, and are used with the same pronominal forms as the active verbal substantives. Ex.: **shina yiuwa** or **yuuwa**, can it be done? **ba shi yiuwa**, it can't be done. **gulabe suna ketaruwa**, can the rivers be crossed? **ba ta amrua** or **aurua**, she is not marriageable. **ba na damua**, I am not to be annoyed.

7. Apart from the variations of the terminal vowel already given, a number of suffixes are used with certain verbs. It seems impossible to connect any uniform changes of meaning with the use of these suffixes.

The following are examples of such changes:—

**ba**, to give. Ex.: **ya bashi ita**, he gave her to him. **bada** takes a preposition before the indirect object. Ex.: **ya bada ita gareshi**, he gave her to him. Where the accusative follows the verb directly **bada** is used in preference to **ba**; where the indirect object follows the verb directly **bada** must not be used. Ex.: **ya bani kurdi**, he gave me money; but, **ya bada kurdi ga mutane**, he gave money to the men. It is also used idiomatically thus: **bada girima**, to honour; **bada gaskia**, to believe; **bada laifi**, to accuse; **bada hainya**, to give way, but **hainya ta badamu zua gari**, the road led us to the town; **bayes** or **bayar**, to give up, restore. When followed by an object **da**<sup>1</sup> is added. Ex.: **na bayes**, or, **na bayes da shi**, I gave it up.

**tara**, to collect, put together; **taras**, **tarda**, or **taras-da**, to overtake, come up with. Ex.: **na tardashi**, I overtook him. **tarie**, to meet, go to meet, welcome.<sup>2</sup>

**chi**, to eat; **chida** or **chishe** (followed by pronoun), to give to eat. Ex.: **na chisheshi**, I gave him to eat; **chinye**, or **chainye**, to eat up.

**zuba**, to pour, be spilt; **zubas**, or **zubar** (when followed

<sup>1</sup> For the various meanings of **da**, cf. chap. ix.

<sup>2</sup> Possibly these forms may be derived from two distinct roots.

by an object **da** is added, as with **bayes**), to pour ; **zubda**, to pour, or to upset (water).

**tashi**, to rise ; **tada**, or **tashe** (before a personal pronoun), to make to rise, raise.

**bata**, to destroy, be spoilt ; **batas**, **batas da**, to destroy ; **batche**, to be spoilt.

**kwana**, to spend the night ; **kwanta**, or **yin kwanche**, to sleep, lie down to sleep.

**manta**, or **manche**, to forget.

**saiya** (before a pronoun **saiye**), to buy ; **saiyar**, **saiyes** (when followed by an object, **saiyes da**, **saiyer da**, or **saida**), or **saishe** (before a personal pronoun), to sell ; **saiyo**, to buy and bring back.<sup>1</sup>

8. The force of verbs is frequently intensified by the reduplication of the first syllable. Ex. : **tsaga**, to tear ; **tsatsaga**, to tear to pieces. **chik(k)a**, to fill ; **chichik(k)a**, to fill to the full. **buga**, to strike ; **bubuga**, to strike repeatedly. **gusa**, to gush out ; **gurgusa**, to gush out abundantly. **tara**, to collect ; **tatara**, to heap up.

### VOCABULARY VIII.

<b>ƙasa</b> , <b>ƙas(s)a</b>	ground, earth, land
<b>yawo</b>	a walk
<b>yin yawo</b>	to go for a walk
<b>gulbi</b> , pl. <b>gulabe</b>	river
<b>dilali</b>	broker
<b>zan(n)e</b>	a piece of cloth
<b>saura</b>	rest, remainder
<b>daji</b> , or <b>jeji</b>	bush, scrub, uncultivated forest land
<b>en(n)ua</b>	shade
<b>zuba</b>	to pour out, be poured out
<b>tara</b>	to collect (trans.)

<sup>1</sup> There is no verbal substantive formed from **saiya**, or **saiye**, to buy. Thus, **saiye da saiyerua** (or **saiyeswa**), buying and selling.

bude	to open
rufe	to shut
gam(m)a	to join together (trans.)
ƙara	to increase
mutu	to die
ƙetare	to cross
amre, or aure	to marry, marriage
laifi	sin, offence
sha	to drink
saiya	to buy
ƙi	to refuse, deny, hate
saiyar, saiyas,	to sell
saida	
karba, karbi	to receive, accept
dame	to mix, confuse

## EXERCISE VIII.

ƙara mani abinchi, ba ya issa ba. to, nā ƙarashi. bawana ya taf(f)i neman yaro ba ya sameshi ba, kai ka taf(f)i ka nemoshi. ina so ka kai zan(n)e nan wurin dilali shi saidashi, idan ya sayar ka karbi kurdi ka sayo mani rago ka kawo sauran kurdi. doki nan na sayerwa ne? aa ansayes da shi jia. ina so en saye raƙumi enna akesamunsa? masuraƙumi suna chik(k)in kasua suna saye da sayerwa. gulbi nan shina ƙetaruwa? aa ba shi ƙetaruwa, ba ya bushewa har ab(b)ada. kana so sariki shi baka jirigi domin ka ƙetare? sariki ya che ka ba shi abinsa. to na bayes.

My friend welcomed me on the road. I met the traders in the bush; they were lying in the shade. I made them get up and take me to the town. Get up and bring me water to drink. I filled my water-bottle this morning, but it was spilt on the way; my boy upset it. How did you

spoil this book ? I don't know ; I found it spoilt. Boil me some water. The water has boiled. Give me some boiling water. When the food is cooked, tell me. Give me some cooked food. The meat is cooked. Go to the market and buy me a saddle. The man who has the saddle refuses to sell it. Are there no saddles to be found in the market ? Go to some one else and buy.



## CHAPTER IX.

1. The following are the *prepositions* most commonly used:—

<b>ma</b>	to
<b>ga, gare</b>	to, towards
<b>a</b>	at
<b>wa</b>	to, for
<b>da</b> (see note on various uses of <b>da</b> below)	with
<b>na, -n, fem. ta</b>	of
<b>dag(g)a</b>	from
<b>don, domin</b>	on account of
<b>tun, tunda</b>	as far as, since, until
<b>sai</b>	except, until, but
<b>banda, bamda</b>	apart from, in addition to

In addition to the above a number of words are used as prepositions which are not strictly such, e.g.:—

<b>chik(k)in</b>	in, into (from <b>chik(k)i</b> , the interior)
<b>wojen</b>	outside (from <b>woje</b> , the side)
<b>gab(b)an</b>	in front of (from <b>gab(b)a</b> , the front)
<b>bayan</b>	behind, beyond (from <b>baya</b> , back)
<b>bis(s)a, bis(s)an</b>	on top of (from <b>bis(s)a</b> , the top)

<b>kalka(s)shin</b> , or <b>kar-</b>	under (from <b>kalka(s)shi</b> ,
<b>kas(s)hin</b>	the under side)
<b>tsak(k)an</b> , <b>tsak(k)a-</b>	in the midst of, between
<b>nin</b>	(from <b>tsak(k)a</b> and <b>tsak(k)ani</b> , the midst)
<b>wurin</b>	at the place of, with (from <b>wuri</b> , place)
<b>gun</b>	with (from <b>gu</b> , place, which cannot be used by itself)
<b>gurubin*</b>	instead of
<b>sab(b)ada</b> , or <b>sab-</b>	on account of (from Arabic
<b>(b)oda</b>	سب, with <b>da</b> suffixed)
<b>garin</b>	for the sake of (probably from <b>gari</b> , a place)
<b>akan</b>	on, upon (probably a contraction of <b>a-kain</b> , at the head of)
<b>abakin</b>	in exchange for (probably from <b>baki</b> , a mouth)
<b>maimako</b> , <b>maimeki</b>	in exchange for (from <b>maimaki</b> , a substitute)
<b>big(g)eri*</b>	instead of (Arabic)
<b>zua</b> , <b>ya zua</b>	towards
<b>bat(t)un*</b>	with reference to (from <b>bat(t)u</b> , conversation)

**ma** is most commonly used with the personal pronouns. Ex.: **maka**, to thee. **na goda maka**, I thank you. The vowel is often assimilated to that of the governed pronoun. Ex.: **mini**, or **mani**, to me; **miki**, or **maki**, to thee (f.); **mishi**, or **mashi**, to him; **mumu**, or **mamu**, to us; **muku**, or **maku**, to you; **musu**, or **masu**, to them. The forms **maka** and **masa** are frequently abbreviated to **ma** and **mai**. The form **muna** is also found, meaning to us. It is frequently used to govern substantives after verbs

implying telling or sending. The student can only learn by practice when it is used otherwise. Ex.: **na dakanta ma** (or **wa**) **sariki**, I waited for the king.

**ga** is frequently combined with other particles. Ex.: **bis(s)a ga**, upon; **kus(s)a ga**, near to; **baya ga**, behind; **gab(b)a ga**, in front of. **ga** is used before substantives, **gare** before pronouns. It is used to denote possession. Thus, **gareni**, I have (lit., to me). The following forms of **gare** with the third person singular are found:—**garas(s)a**, **garus**, and **gare**; the last form may be a contraction for **gareshi**, compare **mai** and **mashi**, or it may be an absolute use, the pronoun being understood.

**a**, at, to, in. It is almost equivalent to **ga**, but is of much less frequent occurrence. It is often prefixed to the prepositions **gare**, **chik(k)in**, and **bis(s)a**. Prefixed to **baya**, **gab(b)a**, **kas(s)a**, it is used adverbially; thus, **abaya**, behind; **agab(b)a**, in front; **akas(s)a**, or **akass**, on the ground; **awoje**, outside.

**wa** is specially used after verbs meaning to tell. Ex.: **kad(d)a ka gaya wa kowa**, do not tell it to any one. Its use with other verbs is very rare. Ex.: **ya yenke wa sariki kune**, he cut off the king's ear. It cannot be used before personal pronouns.

**na**. For uses of **na**, see chap. ii. 4. It is placed before the cardinal numerals to form the ordinals. Ex.: **nabiu**, fem. **tabiu**, second; cf. also **nabaya**, fem. **tabaya**, that which comes after, second.

**dag(g)a** is frequently combined with other particles. Ex.: **dag(g)a chik(k)i**, from within; **dag(g)a baya**, from behind, afterwards; **dag(g)a chan**, thence, yonder; **dag(g)a enna**, whence? **dag(g)a nesa**, from afar; **dag(g)a garesu**, from them.

**tun**, **tunda**. The following are some of its commonest uses, some of which are conjunctival. **tunda safe**, since the morning; **tun haifuanka**, **tunda akahaifeka**, or **tunda ka ke**, since your birth; **tunyaushe**, since when?

how long ? **tunda da dere**, since last night ; **tundaɗewa**, long since, from a long time. **tun** or **tunda** before negatives means before. Ex. : **tun bai mutu ba**, even before he is dead.

**sai**. Examples of its use are, **sai wota rana**, (farewell) till another day ! **sai anjima**, good-bye for the present ! **sai gobe**, (farewell) till to-morrow ! **sai wanan**, only this. **sai ambiɗeka**, (wait) till you are sought for. **sai lafia**, quite well (used in answer to salutations).

**chik(k)in**. The expression **chik(k)insa** may either be inside it, or its inside.

**woje**. Ex. : **wojenka**, with you. **woje nan . . .** **dag(g)a woje chan**, on this side . . . on that side. **ina taf(f)ia woje**, I am walking outside.

**bayan**. Ex. : **bayansa**, in his absence ; lit. behind him. **ya taf(f)i bayan gari**, he went outside the town.

**bis(s)a** sometimes signifies "concerning." Ex. : **bis(s)a zanche nan**, concerning this conversation. **bis(s)a yerdan allah**, by the will of God, or, if God will. **bis(s)a ga**, in regard to. **mi ka che bis(s)a gareni**, what did you say about me ?

**tsak(k)anin**. Ex. : **ya zamna tsak(k)aninmu**, he sat down between us.

**wurin**. Ex. : **na zo wurinka**, I have come to see you. **litafi nan yana wurina**, this book is in my possession. **ansa wani wurinsa**, another was put in his place.

**gun**. Ex. : **gunchan**, over there.

**gurubin**. Ex. : **gurubinsa**, in his place.

**garin**. Ex. : **ya taf(f)i garin yawo**, he went (or, has gone) for a walk. **na fit(t)o garin shan hiska**, I have come out to enjoy (lit. drink) the air.

**akan**. Ex. : **akan doki**, or **bis(s)a kan doki**, on horseback.

**ya zua**. **zua**, and less frequently **ya zua**, are employed with any number or person to express, to, unto. Ex. : **sun taf(f)i zua** (or **ya zua**) **sokoto**, they went to

Sokoto. **hal ya zua yanzu**, even to the present time. **muna godia zua ga allah**, we give thanks to God.

Verbs of motion, such as **taf(f)i**, do not require to be followed by any equivalent for the English "to" when used with nouns of locality. Ex.: **ya taf(f)i gari**, he went to town; but, **ya taf(f)i ga sariki**, he went to the king.

Several adverbs of place, e.g. **kus(s)a**, near; **nesa**, far; **ajere**, in line; **daura** (or **dab(b)ara**), alongside (but not so close as to touch), when followed by **da**, or less frequently by **ga**, or **gare**, are used as prepositions; e.g. **kus(s)a gareka**, near to you; **su tsaya daura da juna**, they stood side by side.

2. The word **da** is used as a *preposition, conjunction, adverb* and *relative pronoun*. The following are its chief uses:—

(1) Instrumental. Ex.: **ya sareshi da takobi**, he cut him with a sword.

(2) Comitative, especially with **tare**, together. Ex.: **ya zo tare da ni**, he came with me.

It is frequently used with verbs of motion. Ex.: **taf(f)i da shi**, go off with it; i.e. take it away. **ya zo da shi**, he came with it; i.e. he brought it here.

(3) From this comes the regular method of expressing possession<sup>1</sup> in Hausa. Ex.: **suna da bindiga**, they have a gun; lit. they are with a gun. **ina da shi**, or, **ni ke da shi**, I have it. The expression **da shi** is often equivalent to "there is."

(4) It is used to denote competition or contest. Ex.: **ya yi faɗ(ɗ)a da wani mutum**, he fought with a certain man. **ya fini da keau**, he excelled me in beauty. **na fi so** (or **fi(s)o**) **wonan da wonan**, I prefer this to that.

(5) It is prefixed to substantives in order to form adjectives or adverbs. Ex.: **da anfani**, useful; lit. with use. **da rai**, alive. **da wuri**, early.

<sup>1</sup> For use of the substantive verb **a**, to denote possession, cf. chap. xv.

(6) **da** is also used as a suffix to many verbs. Ex.: **saiyes, saiyesda**, to sell.

(7) **da** is also used as a simple copulative with two or more substantives. It must not be used as the English word "and" to connect sentences. **da . . . da** denotes both . . . and. The expression **kus(s)a da kus(s)a** (i.e. close and close?) is equivalent to **kus(s)a da juna**, close to each other.

(8) **da** is also used as a conjunction or adverb, meaning when, where, or if. Ex.: **da en yi wonan gara en mutu**, I would rather die than do this; lit. if I do this, it would be better to die.

(9) **da . . . da** are used in hypothetical sentences thus: **da na sani**<sup>1</sup> **da ban yishi ba**, had I known, I would not have done it. **da ni kai ne da na dawoiyo**, had I been you, I would have returned here.

(10) **da** is also used as a relative pronoun, meaning "which," especially in the expression, **abin da**, the thing which. **saanda**, or simply **da**, is used for the time when; **enda**, or simply **da**, for "where."

3. There are two other words **ɗa** and **dā**, formed from quite distinct roots.

**ɗa**, a son, is used in the following ways:—

(1) Meaning son. Ex.: **ɗan uwana**, my brother; lit. son of my mother.

(2) When followed by the name of a place it means a native of that place; e.g. **ɗan zozo**, a native of Zozo.

(3) It denotes character or occupation. Ex.: **ɗan ɗaki**, a servant; lit. son of the house. **ɗan yaƙi**, a soldier; lit. son of war. **ɗan gari**, a citizen; lit. son of the town.

(4) It forms the diminutive of many nouns. Ex.: **ɗan kasua**, a little market. **ɗan rua**, a small stream.

<sup>1</sup> The expression **da na sani**, had I known, is frequently used by itself to denote remorse. **girman kai da da na sani da haiinchi**, pride and vain excuses and deceit.

(5) It denotes the young of animals. Ex.: **ɗan tumkia**, a lamb.

(6) It means one who is free, as opposed to a slave. Ex.: **ni ɗa ne ba bawa ba**, I am free: not a slave.

(7) It is used in various idiomatic ways. Ex.: **ɗan garumfa**, one who carries his own load; lit. son of a straw hat.

**da** (pronounced **dā** with a long sound) means "of old," and is frequently used with **loɗachi**. Ex.: **loɗachin da**, in olden time. **mutanen da**, men of old. It is often preceded by **na**. Ex.: **kaman nada**, as of old.

It is used idiomatically to express unfulfilled intention. Ex.: **da za ni yin hak(k)a**, I had intended to do this.

#### VOCABULARY IX.

<b>kune</b>	ear
<b>safe</b>	early morning
<b>haifua</b>	birth
<b>zanche</b>	conversation
<b>yerda</b>	will, consent
<b>hiska</b>	air, wind
<b>taɗobi</b>	sword
<b>keau</b>	beauty, goodness
<b>ɗaki</b>	room
<b>kango</b> , pl. <b>kangaye</b>	a ruin
<b>gari</b>	town
<b>tumkia</b> , pl. <b>tumaki</b>	sheep
<b>loɗachi</b>	time
<b>kiyauta</b> , <b>kiauta</b>	a present
<b>hauri</b>	an elephant's tusk, ivory
<b>takarkari</b>	a pack ox
<b>magana</b>	word
<b>yin magana</b>	to talk

ture, pl. turawa	a white man, a foreigner
tubali	a mud brick
yerda	to consent
jeru	to form up in line
haife	to beget
sare	to cut
gara	it is better
dawoiyo	to return here
gina	to build
daidai	alike, correct
dab(b)ara, or daura	alongside

## EXERCISE IX.

ina so ka taf(f)i wurin sariki ka che da shi na gode masa sab(b)oda kiyauta da ya aiko mini. dag(g)a enna fatake nan suka fit(t)o? dag(g)a yola, zasu kano da hauri. tunyaushe su ke taf(f)ia? watansu biu a hainya. ina so raḡumi idan na baka doki abakin raḡuminka ka yerda? aa ba ni da raḡumi da zan baka sai takarkari. da na sani hak(k)a da ban zo wurinka ba. ka gan shi? ii da na je gid(d)ansa na sameshi zamne a ƙofar gid(d)a tare da ɗansa anachewa da shi yusufu. dā mutanen ƙasanga su kan yi faɗ(ɗ)a da juna. ka gaya wa masukaya su tashi su tsaya ajere da juna. aa ba hak(k)anan ba. su jeru daidai ba na so su tsaya daura da juna.

Go to my friend and tell him I am coming to him; I want to talk to him about the horse. During the whole of my life I have never seen its like till to-day. The men whom you see are people going to the farms; they have come out from the town; they don't sleep outside the town for fear of war. Why are they still afraid? Now that the white men have come, there is no more war. Were it not



for war, you would see towns close to each other all over this country ; now, except for ruins, you see nothing in the bush. This town was built before the war with Tukur, Emir of Kano ; it was taken before you came. What will you give me in exchange for this ?

## CHAPTER X.

### FORMATION OF THE PLURAL.

THERE are two numbers in Hausa, singular and plural. The plural of nouns is formed in a large number of different ways. *In the case of words ending in a, the plural is formed:—*

- (1) By changing the final **a** into **i**, **ai**, or **u**.
- (2) By adding **ne**, **ni**, **ki**, **ye**, or **yi** to the singular.
- (3) By changing the final **a** into **o**, reduplicating the last syllable, and adding **i**.
- (4) By changing the final **a** into **u** and adding **una**.
- (5) By adding **je** or **she** to the singular.

	<i>singular.</i>	<i>plural.</i>	
(1)	<b>hankaka</b>	<b>hankaki</b>	crow
	<b>dorina</b>	<b>dorinai</b>	hippopotamus
	<b>alura</b>	<b>alurai</b>	needle
	<b>shekara</b>	<b>shekaru</b>	year
(2)	<b>kaka</b>	<b>kakani</b>	grandfather
	<b>uba</b>	<b>ubane</b>	father
	<b>kwana</b>	<b>kwanaki</b>	day
	<b>gonu</b>	<b>gonaki</b>	farm
	<b>giwa</b>	<b>giwaye</b>	elephant
(3)	<b>yasa</b>	<b>yasosi</b>	finger
	<b>fuska</b>	<b>fuskoki</b>	face
	<b>tufa</b>	<b>tufofi</b>	clothes
(4)	<b>sanda</b>	<b>sanduna</b>	stick
	<b>riga</b>	<b>riguna</b>	tobe gown
	<b>ganga</b>	<b>ganguna</b>	drum

	<i>singular.</i>	<i>plural.</i>	
(5)	gid(d)a	gid(d)aɲe	house, compound
	bis(s)a	bis(s)aɲe	beast
	ƙuda	ƙudaɲe	fly
	ƙasa	ƙasaɲe	earth, land

The *plural of nouns ending in i* is formed :—

- (1) By changing the final *i* into *a* or *ai*.
- (2) By an irregular reduplication of the last syllable.
- (3) By changing the final *i* into *una* or *aye*.

	<i>singular.</i>	<i>plural.</i>	
(1)	raƙumi	raƙuma	camel
	takalmi	takalma	shoe, sandal
	aboki	abokai	friend
	machiji	machizai	snake
(2)	gari	garurua, garuruka	town
	wuri	wurare	place
(3)	ɗaki	ɗakuna	room, hut
	kifi	kifaye	fish

The *plural of nouns ending in e* is usually formed by irregular reduplication :—

	<i>singular.</i>	<i>plural.</i>	
	kar(r)e	karnuka	dog
	haske	haskoki, haskaikai	light

The *plural of nouns ending in o* is formed :—

- (1) By changing the final *o* into *a* or *i*.
- (2) By changing the *o* into *aye*, *aje*, *una*, or *anu*.
- (3) By adding *ni* or *ri* to the singular.
- (4) By irregular reduplication.

	<i>singular.</i>	<i>plural.</i>	
(1)	yaro	yara	boy
	makafo	makafi	a blind man
(2)	kango	kangaye	a ruin

	<i>singular.</i>	<i>plural.</i>	
	gado	gadaje	bed
	ido	idanu, idanduna	eye
(3)	kafo	ƙafoni	horn
	manzo	manzani	messenger
	rago	raguna	ram
(4)	rag(g)o	rag(g)aje, rag(g)una	an idle person
	tsofo	tsofafi, tsofi	an old man

The *plural of words ending in u* is usually formed by adding a or na to the singular.

<i>singular.</i>	<i>plural.</i>	
hanu	hanua	hand
taru	taruna	net

Many nouns use several different forms of the plural. The following list will illustrate some further ways in which plurals are formed :—

<i>singular.</i>	<i>plural.</i>	
sariki	sarakuna, sarakai, saraki <sup>1</sup>	headman, king
kai	kawuna, kanua	head
doki	dawaki, dawakai	horse
akwia	awaki	she-goat
tumkia	tumaki	sheep
jaki	jakuna, jakai	donkey
surdi	suradi, surada, sur- duna, surdodi	saddle
biri	biraye, birai, bi- rari *	monkey
itache, or itche	itatua	tree
jirigi	jirage	canoe
mutum	mutane	man

<sup>1</sup> The expression *ba-sarakin sariki* is used to denote the officers or counsellors of the king's court ; plural, *sarakunan sariki*.

<i>singular.</i>	<i>plural.</i>	
mache	mata	woman
namiji	maza, mazaje	a male
bawa	bayi, bai	slave
kaya	kayayeki	a load
aiki	ayuyuka, ayuka,	work
	aikoki,* aikuna *	
iri <sup>1</sup>	iri iri, irare	kind, tribe
wuri	kurdi	cowry, shell
kaza	kaji	a fowl, hen

It will be observed that as a general rule dissyllables add a syllable in the plural; words of more than two syllables seldom do so.

Almost any noun can be used collectively and construed as though it were plural; thus we may say, *mutum biu*, or *mutane biu*, two men. *shekara goma*, ten years.

*Patronymics*, which are formed in the singular by prefixing *ba* to a modified form of the name of a country, make their plural by dropping the prefix *ba* and adding the termination *wa*. Ex.: *bahaushe*, pl. *hausawa*, a Hausa native. *balarabe*, pl. *larabawa*, an Arab. *bature*, pl. *turawa*, a white man. But *bafulache*, a Fulane, forms its plural *fulani*.

*Abstract substantives* usually end either in *chi* or *ta*. E.g. *ragonchi*, idleness, from *rago*, idle. *ɗiyauchi*, or *ɗiyanchi*, freedom, from *ɗia*, free. *chiwuta*, sickness, from *chiwo*, ill. *mugunta*, wickedness, from *mugu*, bad. In several cases forms with both suffixes are found; thus, *kuturchi*, or *kuturta*, leprosy, from *kuturu*, to be leprous. *bauchi*, *bawanchi*, or *bauta*, slavery, from *bawa*, a slave.

The *suffix* *chi* sometimes denotes the office or work of a

<sup>1</sup> When *iri* means kind, the pronoun used with it agrees in number and gender with the substantive which follows *iri*. E.g. *wane irin mutum*, what kind of man? *wache irin mache*, what kind of woman? *waɗ-(ɗ)ane irin mutane*, what kind of men?

person or thing; e.g. **turanchi**, that which belongs to the Arabs, the Arab language. **taka** is used as a suffix in a somewhat similar sense; e.g. **baƙontaka**, the service done to a stranger, from **baƙo**, a stranger. **yin baƙontaka**, to show hospitality. **barantaka**, service, from **bara**, a servant. **ɗiyantaka**, freedom, is used in the same way as **ɗiyauchi**.

## EXERCISE X.

enna maisanduna nan ya taf(f)i? kayanka nawa ne. suna dayawa. to! taf(f)i ka shiria ka kawo kayeyekinka duka maza maza. falken nan ya ded(ɗ)e da zua garin nan? ii ya yi shekaru dayawa da zuansa. achik(k)in kwanakin nan za ya tashi zua gid(d)ansa. sariki ya yi doka ya che mutane su gera ɗakuna achik(k)in gid(d)ajensu. achik(k)in kasan hausa akoi sarakuna dayawa. banda sarikin gari mutum maiduban kasua anche da shi sarikin kasua, mutum maijirankofa shi ne sarikin kofa, akoi woɗ(ɗ)ansu kuma dayawa. waɗ(ɗ)ane irin birai ne abakin ruan binue? iri iri har babu iyaka; waɗ(ɗ)anda sun fi yawa suna da fuskoki kaman karnuka. ka aike wa masudawaki su yi surada da sauri. anzo da jakuna? tukuna, sai raƙuma. zo mana ka agajeni.

In Hausaland the houses are built of mud-bricks and roofed with palm-stalks and grass; that is men's work; the women beat in the floor of the house. Are there any fish in the market? Yes. The king has issued an order that no trees are to be cut down close to the town; now the slaves have to go some distance to cut and bring firewood. This is the kind of sandals that I want. There is no lack of towns in Kano territory. The Hausas live in towns, the Fulani herdsmen live in cattle camps. Tell the headman of the canoes to send me all his canoes to this side; I want

to cross the river. These goats are not mine; catch my goat for me out of them and drive the rest out of the compound. There are a great many blind people in Kano; some of them were formerly mallams; now they are unable to teach boys to read. From here to Kano, how many days' march is it? The rain will be coming in a few days.

## CHAPTER XI.

### NUMERALS.

1	ḍaia	22	ashirin da biu
2	biu	30	tal(l)atin
3	uku	40	arba'in
4	fuḍu, huḍu	50	hamsin
5	biar, bial, biat	60	sittin
6	shid(d)a	70	seb(b)a'in
7	bok(k)oi	80	tamanin
8	tok(k)os	90	tis(s)a'in
9	tara	100	ḍari, mia, minya
10	goma	200	metin, metain
11	goma sha ḍaia	300	ḍari uku
12	goma sha biu	400	arba mia
18	ashirin biu babu, ashirin gaira biu	500	ḍari biar, hamsa mia
19	ashirin ḍaia babu, ashirin gaira ḍaia	600	ḍari shid(d)a
20	ashirin, ishirin	700	ḍari bok(k)oi
21	ashirin da ḍaia	800	ḍari tok(k)os
		900	ḍari tara
	1,000	dubu, alif, zambar*	
	1,100	alu wa <sup>1</sup> minya	
	1,200	alu wa metin	
	1,300	dubu (or alif) da ḍari uku	
	1,400	alu wa arba mia	
	1,500	alu wa hamsa minya (or mia)	
	1,600	dubu da ḍari shid(d)a	
	1,700	dubu da ḍari bok(k)oi	
	1,800	alfin gaira metin	

\* A corruption of the Arabic alif wa, i.e. "a thousand and."



1,900	alɓin gaira minya (or mia), alɓin gaira ɗari
2,000	alɓin, alɓain, zambar biu*
3,000	tal(l)ata, zambar uku
4,000	arba, zambar fuɗu
5,000	hamsa, zambar biar
6,000	sitta, zambar shid(d)a
7,000	sebaa, zambar bok(k)oi
8,000	tamania, zambar tok(k)os
9,000	zambar tara
10,000	zambar goma
100,000	zambar ɗari
200,000	zambar metin
1,000,000	zambar dubu, zambar alif

The word **guda** corresponds to the English "unit." It is used with numerals, thus, **guda uku**, three in number; . . . **guda . . . guda**, one . . . another (cf. B 25); **shi do guda**, **guda ta tsire**, let him try to take one, the other escapes. **guda guda** is used like **ɗaia ɗaia** for "one at a time." **guda nawa** denotes how many?

In the case of the numbers 11 to 17 inclusive the word **goma** is generally omitted in conversation; thus 13 would be simply **sha uku**. The two numbers just below the decades are expressed by using **babu**, nothing or not, or **gaira**, less; thus, **tal(l)atin ɗaia babu**, 29; **ɗari gaira biu**, 98. This system is often applied to the two decades below the hundreds. Ex.: **metin gaira ashirin**, 180.

The *rule for forming compound numbers* is to place the largest numbers first and connect each succeeding numeral by inserting **da**, "and." Ex.: **dubu da ɗari tok(k)os da ashirin da ɗaia**, 1,821.

The *numerals used to express the decades* are taken from the Arabic, and in most instances those used to express hundreds and thousands. In some cases, as will be seen from the above list, either the Hausa or Arabic forms can be used. The cardinal numbers do not admit of gender. They

follow the nouns or pronouns to which they refer. Ex.: **ku uku**, you three. **ɗaia** is combined with the personal pronouns; thus, **ɗaianmu**, one of us; "two of us" would be **biu dag(g)a chik(k)in mu**.

**hauia**, 20, is often used for counting cowries for numbers divisible by 20. Ex.: **hauia biu**, 40; **hauia uku**, 60; **las(s)o** is also less frequently used in the same way.

**gomia**, a plural form of **goma**, is sometimes used in counting cowries for expressing the decades above 10. Ex.: **gomia biu**, 20.

**zangu** denotes 100 cowries. **kororo** is used south and west of Zaria to denote a bag containing 20,000 cowries.

The *ordinal numbers* are formed by prefixing **na** (masc.) or **ta** (fem.) to the cardinal numbers, except in the case of the first, which is formed from **fara**, to begin.

<i>masc.</i>	<i>fem.</i>	
<b>nafari</b>	<b>tafari</b>	first
<b>nabiu</b>	<b>tabiu</b>	second
<b>naüku</b>	<b>taüku</b>	third

**nabaia** (m.), **tabaia** (f.), "after," is often used for "second." Above ten, cardinal numbers are usually employed instead of ordinals.

The adverbial numerals "once," "twice," &c., are formed by prefixing **sau** to the cardinal numbers; thus, **sau ɗaia**, once; **sau biu**, twice; **sau uku**, thrice, &c.

The *distributive numerals* are formed by repeating the cardinal numbers; thus, **ya kilga kurdi biar biar**, he counted the cowries out by fives, or, **ya bada biu biu ga mutane**, he gave two to each of the men.

*Fractional numbers.* Half is expressed by **shashi** or **rab(b)i** (from **rab(b)a**, to divide). The other fractions are seldom used, and have obviously been borrowed from the Arabic. Those most commonly found are **sulusi**, a third; **rubüi**, a quarter; **humusi**, a fifth; **sudusi**, a sixth, **subüi**, a seventh; **sumuni**, an eighth; **ushuri**, a tenth.

## EXERCISE XI.

raƙumin nan kurdinsa nawa ne? yina da araha, kurdinsa ba su dayawa, zambar ɗari da hamsin ne. aa da tsada, yi mini rongomi. to na reg(g)e maka alfin. aa hamsa dai. to, na reg(g)e maka tal(l)ata wa hamsa mia. shi ke nan na yerda, zambar ɗari da arbain da shid(d)a da kurdi ɗari biar ke nan. kad(d)a ka ƙirga kurdinka shid(d)a shid(d)a, ƙirgasu biar biar. sau nawa ka taf(f)i sokoto? ban taba taf(f)ia sokoto ba amma na taf(f)i wurno sau uku. kai madugu rab(b)a kurdin nan tsak(k)anin masudaukan kaya, bia su dubu dubu. mutum uku su tashi biu dag(g)a chik(k)insu su dauko rua, na ukunsu shi nemo itache. doki nawa akakawo? guda goma. guda nawa ne naka chik(k)insu. ko ɗaia. ni talaka ne ko wuri ba ni da shi. yausha zaka yi wonan aiki? ba ni da dama da sanu ni yi.

The price of a camel in the Kano market is from 120,000 to 600,000 cowries; of a horse, from 50,000 to 300,000. The price of a donkey is about half that of a horse. What was the price of a slave before a white man came to Kano? A girl used to be sold for 200,000, a boy for 150,000. Every day you would see about 500 slaves in the market. I have got three horses; one of them has a sore back, another is lame, the third I have lent to a friend; that is the reason for my going afoot. What is the price of an egg in Hausaland? The Hausas do not eat hens' eggs, only guinea fowls' eggs. If a stranger asks for hens' eggs they will bring them to him; of the eggs that they bring quite half are bad. You have not told me what I asked you, the price of eggs. Their price at Lokoja is high; one costs 100 cowries; but at Kano they cost 20 cowries apiece.

## CHAPTER XII.

### GENDER ; ADJECTIVES, &c.

1. THE Hausa language, unlike many of the languages by which it is surrounded, possesses a distinct gender formation. Many of these languages know of no distinction except that existing in nature, which is as a rule expressed by a totally distinct word. Hausa possesses two genders, masculine and feminine. All words which denote the female sex are feminine, and, in addition, nearly all words in the language ending in *a*. The feminine sex is denoted by various modifications of the masculine termination. As in English, the plural forms include both genders. Ex.: *sa*, bull; *sanía*, cow; *shanu*, oxen, cattle.

<i>masc.</i>		<i>fem.</i>	
<b>uba</b>	father	<b>uwa</b>	mother
<b>wa</b>	elder brother	<b>ya</b>	elder sister
<b>ƙane</b>	younger brother	<b>ƙanua</b>	younger sister
<b>namiji</b>	male	<b>mache</b>	female
<b>miji</b>	husband	<b>mata</b>	wife
<b>yaro</b>	boy	<b>yarinia</b>	girl
<b>ɗa</b>	son	<b>ɗia</b>	daughter
<b>sariki</b>	king	<b>saraunia</b>	queen
<b>bara</b>	servant	<b>barania</b>	female servant
<b>sarmayi</b>	youth	<b>budurua</b>	maid, virgin
<b>barao</b>	thief	<b>baraunia</b>	
<b>tsofo</b>	old man	<b>tsofua</b>	old woman
<b>kar(r)e</b>	dog	<b>kar(r)ia</b>	bitch
<b>doki</b>	horse	<b>godia</b>	mare
<b>raƙumi</b>	male camel	<b>tagua</b>	female camel
<b>bunsuru</b>	he-goat	<b>akwia</b>	she-goat

As a general rule, all words ending in **a** are feminine except those which denote the male sex. There are, however, exceptions. Ex.: **taberma**, mat; **guga**, bucket; **rua**, water; **baka**, a bow; **nama**, flesh; **gid(d)a**, a house; **suma**, honey; **kaya**, a load; **kwaya**, a grain.

In certain expressions **karia**, falsehood, and **gaskia**, truth, are used as masculine. Ex.: **karia ne**, it is a lie. **gaskia ne**, it is true.

The word **safe**, early morning, has also a feminine form, **safia**. **safe ya yi**, the morning came. **kowache safia**, every morning.

2. There are very few genuine *adjectives* in Hausa. Most words used as such are either past participles of verbs, or are formed by prefixing certain prepositions or other particles to nouns. The adjective usually follows the noun which it qualifies; thus, **mutum nagari**, a good man; **rua kaḍ(ḍ)an**, a little water. It is placed before the noun when it is specially desired to emphasize the idea conveyed by the adjective. In this case **-n** is placed between it and the noun following; thus, **bab(b)an sariiki**, a great king.

3. Adjectives are inflected in order to express gender and number. The *masculine gender* may end in any vowel; the *feminine* ends in **a**, or in some modification of **a**, such as **ia**, **ua**, or **unia**. There is no distinction of gender in the plural, the termination of which is usually **ye** or **u**. **nagari**, good, forms its feminine **tagari**.

4. The following is an approximate list of all the *simple adjectives* :—

<i>masc.</i>	<i>fem.</i>	<i>plural.</i>	
<b>algashi</b>	<b>algasa</b>	<b>algasai, algasu</b>	green
<b>bab(b)a</b>	<b>bab(b)a</b>	<b>mainya</b> <sup>1</sup>	great
<b>baḱ(k)i</b>	<b>baḱ(k)a</b>	<b>babaḱu, baḱaḱe</b>	black

<sup>1</sup> Usually reduplicated, **mainya mainya**.

<i>masc.</i>	<i>fem.</i>	<i>plural.</i>	
dainye	dainya	dainyoyi, dainyu	fresh, raw
dogo	dogua	dogaye	tall
fari	fara	farufaru, farare	white
gajere	gajera or gajeria	gajeru	short
gurgu	gurgua	guragu	lame
ja	ja	jajaye	red
kaḍ(ḍ)an	kaḍ(ḍ)an		few
kakabra*	kakabra		fat
kaṅkaṅe	kaṅkaṅwa	kaṅkaṅa, kaṅana	small, little
kaṛami <sup>1</sup>	kaṛama	kaṛamu	„
kore	koria	kworre*	green
mugu	mugunia	miagu	bad
rawaya	rawaya	rawayu	yellow
sabo	sabua	sabui, sababi	new
shuḍi	shuḍia	shuḍoḍi	blue
tsofo	tsofua	tsoffi, tsofafi	old
wofi <sup>2</sup>			empty, bare, worthless

5. The following are instances of *past participles used as adjectives* :—

<i>masc.</i>	<i>fem.</i>	<i>plural.</i>	
chikake	chikakia	chikaku	full
wankake	wankakia	wankaku	washed
dafafe	dafafia	dafafu	cooked
kaṅane	kaṅania	kaṅanu	burnt
tafasashe	tafasashia	tafasasu	boiling
tuyaye, toyaye	toyayia	toyayu	baked

6. The particles most commonly used as prefixes to

<sup>1</sup> *kaṛami* frequently borrows its plural from *kaṅkaṅe*.

<sup>2</sup> This word ought perhaps to be regarded as a substantive, but it is often used adjectivally. Ex. : *wofin mutum*, a worthless man.

nouns in order to form adjectives are **mai**, **ma**, **da**, **maras**. Words to which **mai** is prefixed form their plurals by changing **mai** into **masu**; words beginning with **ma** form their plurals by a modification of the last syllable. The prefix **maras** (formed from **ma** and **ras(s)a**) forms its plural **maras(s)a**. Words compounded with **da** have no separate forms for the plural. None of these compound forms have a separate form for the feminine.

The following are examples of adjectives formed by the addition of prefixes:—

<i>masc. and fem.</i>	<i>pl.</i>	
<b>mai</b> karifi	<b>masu</b> karifi	strong
<b>da</b> karifi		"
<b>mai</b> keau	<b>masu</b> keau	good, nice
<b>da</b> keau		"
<b>da</b> rai		alive
<b>maka</b> fo	<b>maka</b> fi	blind
<b>maras</b> hanḡali	<b>maras(s)a</b> hanḡali	senseless
<b>maras</b> kumia	<b>maras(s)a</b> kumia	shameless
<b>da</b> araha		cheap
<b>da</b> tsada		dear

In many cases where an adjective would be used in English to denote condition of mind or body, the Hausas use **ji**, to feel, or **yi**, to make, followed by a substantive. Ex.: **na ji daḡi**, I am happy, lit., I felt sweetness. **na yi murna**, I am glad, lit., I made gladness.

**7. Adjectives denoting colour**, when repeated, represent a modification of that colour. Ex.: **baḡ(k)i**, black; **baḡ(k)i baḡ(k)i**, blackish; this is also used to express dark blue. **fari**, white; **fari fari**, whitish, or dirty white. **ja**, red; **ja ja**, reddish. **shuḡi**, blue; **shuḡi shuḡi**, light blue. **kore**, grass green; **kore kore**, light green.

The following intensive forms occur:—**fari fet**, very white. **ja wur**, very red. **baḡ(k)i ḡirin**, very black.

The terminations **fet**, **wur**, and **ķirin** are never found except in these combinations.

In many instances the Hausas use instead of an adjective a substantive followed by the preposition **gare**. Ex.: **abinchin nan zafi gareshi**, this food is hot; lit., this food, there is heat to it. The statement might also be expressed thus:—**abinchin nan shina da zafi**.

8. There is no regular formation in Hausa to express *degrees of comparison*.

The following are some of the commonest forms of circumlocution which are used in order to express the idea of comparison:—

(a) The comparative is generally expressed by the use of the word **fi**, to excel, followed by the substantival form of the corresponding adjective. Ex.: **abokina ya fini tsawo**, my friend is taller than I (lit., surpasses me in height). The word **fi** is also used in many other cases where a comparison of some kind is suggested. Ex.: **na fi so wanan da wanan**, I prefer this to that. **minene ka ke so wanda ya fi wonan**, what do you want better than this? **mafi ķunche**, narrower, or very narrow. **yi**, followed by **ma**, is used in a similar way. Ex.: **ya yi mini wiya**, it is too difficult for me. **ya fini wiya**, this thing is too difficult for me.

(b) the word "better" is sometimes expressed by **gara**. Ex.: **gara hak(k)a**, it is better so. **gwoma** (or **goma** or **guma**) is occasionally used in the same way. Ex.: **gwoma yau da jia**, better to-day than yesterday.

(c) "Better," in the sense of improvement, is expressed by **dama** or **rongomi**. Ex.: **ka ji dama ya fi jia**, do you feel better than yesterday? **na ji rongomi yau**, I feel better to-day.

(d) The superlative is usually expressed by the use of **fi** followed by **duka**, all. Ex.: **allah ya fisu duka girima**, God is the greatest, lit., surpasses all in greatness. A reduplicated form of **fi** is sometimes used in forming either



a comparative or a superlative. Ex.: **wanan mafifichi dag(g)a waɗ(ɗ)anan**, this is the best of these. **wanan ya fi duka nauyi**, this is the heaviest. **gab(b)a**, before, is occasionally used in a somewhat similar way. Ex.: **shi ne gab(b)ansu duka**, he is the greatest; lit., he is great before all. **faye**, to abound, is used thus: **makafi sun faye talauchi**, blind men are very poor. The word **faskare**, to overcome, is used as an impersonal verb. Ex.: **ya faskareni**, it is beyond my power.

(e) Emphasis is sometimes denoted by the repetition of the adjective. Ex.: **kaɗ(ɗ)an**, a little; **kaɗ(ɗ)an kaɗ(ɗ)an** a very little.

## EXERCISE XII.

**raɓumi ka ke so ko tagua ka fi so. na fi son raɓumi don ya fi tagua ɓarifi. godian nan ta fi dokinka samrin taf(f)ia. akwia ta fi bunsuru an-fani. wanene wanan? ɗan uwana ne. uwa ɗaia uba ɗaia? aa uwa muka tara. achik(k)in hausa wanda kuka tara gari da shi idan ka gamu da shi a wota ɓasa, sai ka che da shi ɗan uwanka. bab(b)an mutum ba shi yin hak(k)a. nauyin kayan nan ya fi ɓarifina. ɓaria ne ba shi da nauyi kam-(m)an sauran kaya. gaskia ne amma ni ɓaramin yaro gara ka bani ɓaramin kaya. ɗakin nan ɓan-ɓane ne ya yi mini ɓunche. bani tafasashen rua. masan nan antoyasu? ii toyayu ne. mutumen wofi ba ya tab(b)a faɗ(ɗ)an gaskia ba, reshin kumia gareshi.**

This sword is very dear, its price is too high for me; show me one that costs less than this. What kind of food do black men eat? The Hausas mostly eat guinea corn. What is guinea corn? A kind of small red grain; the women grind it on a stone and then pound it in a mortar. The Yorubas eat yams; they cannot carry more than half

the load a Hausa can—so the Hausas say. When will the food be ready? I am hungry. This old man is my countryman; we were born in the same town; my wife is his younger sister. In Hausaland it would not be said, "the great man is sick," it would more generally be said, "he is not well." I am very sorry for what has happened to you. Our friends will be glad at our return.

## CHAPTER XIII.

### ADVERBS, CONJUNCTIONS, INTERJECTIONS.

1. THERE are a large number of *Adverbs* in Hausa which are used to denote place, time, manner, &c. The following list contains those most commonly used. Several of them are compounds of prepositions and other adverbs.

#### *Place.*

nan, nana,*	nanyanga,*	tare, together
here		gab(b)aɗaia, gab(b)aɗai,
chan, chana,*	there	together, at the same time
dag(g)anan,	hence, from	or place
here		en(n)a, where?
dag(g)achan,	thence	dag(g)a en(n)a, whence?
kus(s)a,	near, nearly	koen(n)a, anywhere
nesa, <sup>1</sup>	nisa, <sup>1</sup>	far away

#### *Time.*

yanzu, now	har yau, yet (in negative statements).
yausha, when?	saanana, then
saanda, when	kaɗai, once, only
lokachinda, wokachinda,	kana, before that, until
when	then
koyanzu, now, immediately	har, hal, until
koyaushe, at any time, always	tun, tunda, while, while as yet, since
kuma, again	tuni, tuntuni,* long ago

<sup>1</sup> Also used as a substantive to denote distance.

tunyaushe, how long?	ab(b)ada, or hal ab(b)ada,
tukuna, (not) yet	for ever
tundaɗewa, long since	kulum, always
dafari, at first	nan da nan, <sup>1</sup> immediately
da safe, in the morning,	sau dayawa,* often (lit.,
early	many times)
da mareche, in the even-	da, of old
ing	ɓarshe,* lastly

*Manner.*

hak(k)a, thus	bal(l)e, balshe,* much
hak(k)anan, in this way	less
yad(d)a, wad(d)a, how	fache, much less, however
ɓaɓa, how?	maz(z)a, quickly
awa,* how	sanu, slowly, gently
doli, by force	baki ɗaia, together, all at
koɓaɓa, anyhow	once
tilas, by force	daidai, <sup>2</sup> properly uni-
dakir, with difficulty	formly
sar(r)ai, exactly, rightly	mana, then, if you please
lal(l)e, of necessity, of a	sai, only
surety	

*Affirmation or negation.*

ai, really	labudda, certainly, no
ashe, truly	doubt
aa, no	haɓiɓa, truly
i, ii, yes	wataɓila, or watakila,
naam, <sup>3</sup> yes	perhaps

The preposition **da** is frequently joined either to an adjective or a noun in order to form an adverb; thus, **ɓaɓa**, powerfully. **da hanɓali,\*** (or **ahanɓali**), carefully.

<sup>1</sup> Only used in narration.

<sup>2</sup> This word, **daidai**, دَيدَي must not be confused with **ɗaɗaɗa**, ڨَڨَڨَ a contracted form of **ɗaia ɗaia**, one at a time.

<sup>3</sup> Used in response to a summons; e.g. yes, sir! or here, sir! Not used in answer to questions.

**da wuri**, early, of old. The adverb **lau** is only used in the expression **lafia lau**, very well.

**2.** The *conjunctions* most commonly used are :—

<b>da</b> , and (cf. p. 55)	<b>kad(d)an</b> , <b>kur</b> , if, when
<b>da . . . da</b> , both . . . and	<b>don</b> , because, in order that
<b>am(m)a</b> , but	<b>tamkar</b> , <b>tamkan</b> , like as
<b>kua</b> , <b>kau</b> ,* <b>kawa</b> ,* also	<b>kam(m)an</b> , like as
<b>daɗ(ɗ)a</b> , again	<b>kam(m)ada</b> , like as, according as
<b>kuma</b> , again	<b>awa</b> ,* like as
<b>ko</b> , either, or, even	<b>koɓa</b> ,* like as
<b>kad(d)a</b> , lest	<b>fa</b> , therefore (used as a suffix to imply emphasis)
<b>koda</b> ,* although	<b>dai</b> , then
<b>en</b> , if	
<b>idan</b> , if	

**3.** The *interjections* in ordinary use are :—

<b>kai</b> , ho !	<b>arr</b> ,* be off !
<b>ya</b> , oh !	<b>tir</b> , alas !
<b>wai</b> , alas !	<b>af</b> , oh ! (an exclamation of recollection)
<b>hub(b)a</b> , <b>hab(b)a</b> , used to express astonishment or indignation	<b>oho</b> , <b>oho</b> , it does not concern me
<b>madala</b> , indeed ! (an expression of joy)	<b>aha</b> , so ! (an exclamation of satisfaction)
<b>to</b> , all right !	

**kai** is used in calling a person in order to attract his attention. Ex. : **kai yaro**, ho, boy ! It sometimes implies disgust or fear. **ya** is most commonly met with in the expression, borrowed from the Arabic, **ya sidi**, sir, or O, sir. **wai**, alas ! is used by itself (cf. F. 159). It expresses doubt or incredulity ; it is often equivalent to " they say so."

### EXERCISE XIII.

**kai abokina kad(d)a ka taf(f)i gid(d)amu zamna tare, da safe mu tashi gab(b)a ɗaia. ka iya gaya**

mini yad(d)a mutumen nan ya mutu? aa ban sani ba sarai, yanzu na komo dag(g)a woni wuri mai-nesa; amma na ji labari ya hau doki, ya taf(f)i kasua, ya faɗi, nan da nan ya mutu, ashe! ii hak(k)anan ne. kai maidoki jima kaɗ(d)an har en dawoiyo, ba zan taf(f)i nesa ba ina so dakanta mini anan. zaka taf(f)o da mareche ko gobe da safe? la(1)e ina zua da mareche. yaron nan uban ɗakinsa ya sashi shi yi aikinga, tilas ya yishi. dakir na samu hainya. enna ka kwana? na kwana woni gari sunansa sabon birni, dag(g)a chan na bata hainya. mi ya saka bata hainya? rafi ne ya han(n)ani en wuche. labudda sau dayawa shi kan yi hak(k)a. ka gaya wa masukaya su tashi yanzu, ina son taf(f)ia. chik(k)in kasar hausa ba ta tab(b)a yin ɗari kamar kasar england.

When did you start? I started when I got your letter. Why have you been so long on the road? you must have travelled very slowly; had you made haste you would have been here long ago. Where am I to light the fire? Light it anywhere, and don't worry me again until the food is cooked, then come back. Here, caravan leader! Yes! Look sharp and collect the traders. This river is very deep; the horsemen ought to go in front, the donkey-men must follow them carefully. Tie up the loads properly so that they won't fall into the water. The donkeys must not enter the water all at once, they must follow each other and enter one at a time. How long have you been in the Hausa country? What are you thinking about? I was wondering whether I shall be able to start to-morrow. In some parts it is almost as hot in the night as in the day. Take care not to be late.

## CHAPTER XIV.

### SALUTATIONS, HOURS OF THE DAY, &C.

1. THE following are some of the commonest *forms of greeting*:—

**sanu**, or **sanu sanu**, hail !

The word **sanu** is often repeated a dozen or more times in order to add emphasis to the greeting. It is joined to the second personal pronouns. Ex.: **sanunku**, greetings to you. **sanunki**, hail, lady ! The following are examples of its use:—

<b>sanu da rana</b>	good day !
<b>sanu da yamma</b> , or <b>sanu da mareche</b>	good evening !
<b>sanu da aiki</b>	greetings to you at your work !
<b>sanu da gajia</b>	a greeting to a weary man (lit., greetings to your weariness)
<b>sanu da rua</b>	greetings to you in the rain !
<b>sanu da zua</b>	welcome !
<b>sanu da taf(f)ia</b>	good luck to you on your journey !
<b>sanu da kewa</b>	greetings to you in your be- reavement !
<b>sanu kaɗai</b>	greetings to you ! (used only in response to another greeting)
<b>sanu da kwana biu</b>	a greeting after a prolonged absence (lit., greetings for two days)

**sanu** is also used as an exclamation of sympathy. Thus, when any small accident happens to anyone the bystanders would say, **sanu**, i.e. I hope you are not hurt.

**lafia**, health, is used in the following ways:—

<b>kana</b> ( <b>kuna</b> , <b>muna</b> , &c.),	are you well ? how do you
<b>lafia</b>	do ?
<b>ka kwana lafia</b> , or <b>kwa</b>	have you slept well ? good
<b>lafia</b>	morning !
<b>lafia lau</b> , <b>sai lafia</b>	quite well.
<b>sauka lafia</b>	may you dismount safely !
	(a farewell to a horseman)

In response to the question, **kana lafia**, are you well ? the reply frequently made is, **aa sai lafia**, there is nothing the matter with me (lit., no, only well).

The word **berka**, lit. blessing, is either used by itself or in combination with other words. Thus:—

<b>berka</b>	hail !
<b>berka da zua</b>	welcome !
<b>berka da yini</b>	welcome to you for the whole day !

Several different forms of **gaida**, **gaisa**, or **gaishe**, to greet, occur. Ex.:—

<b>agaisheka</b>	may you be saluted !
<b>muna gaisheka</b> ,	we salute you !
or <b>muna gaisua</b>	
<b>ka gaida gid(d)a</b>	give my salutations to your people

The word **sai**, till, is used thus:—

<b>sai gobe</b>	good-bye till to-morrow !
<b>sai wota rana</b>	farewell for a long time ! (lit., till another day)
<b>sai anjima</b>	good-bye for the present ! i.e. I am just coming back, or come back quickly





There are many other expressions of a similar nature.

**2. *Hours of the day*, approximately.**

jijifi	the first glimmer of light just before the dawn
kiran salla nafari	the call to the first prayer
assuba	dawn
gari ya waye	dawn
sasafe	very early morning
safe	the morning (generally)
hantsi	two hours after dawn; i.e. about 8 a.m.
wal(l)aha	about 10 a.m.
rana	day-time (used generally)
rana tsak(k)a	midday
zowall*	the time soon after midday
azuhur	about 2 p.m.
laasar	late afternoon, 4 to 5 p.m.
maguriba	just before sunset
mareche	" "
lisha	after sunset, about 7 p.m.
faɗuar rana	sunset
dere	night
tsak(k)an dere	midnight

Nearly all the above are modifications or corruptions from the Arabic. The word **kwana**, lit. sleep, is used to denote a day of twenty-four hours.

**3. *The days of the week.***

ran' lahari	Sunday	ran' aljimua, or	Friday
„ latini	Monday	aljim(m)a	
„ talata	Tuesday	„ assabit, or	Saturday
„ laraba	Wednesday	assubat	
„ alhamis	Thursday		

The Hausas do not as a rule employ any terms to denote the months of the year. The learned amongst them know

the Arabic names for the Mohammedan months, but as these are lunar months, and consequently alter from year to year, they do not correspond to the English months. Time is generally reckoned by the seasons of the year, which are as follows:—

<b>funturu, or lokachin</b>	The cold season, beginning about
<b>ɗari</b>	December or January; the
	season of the harmattan wind
<b>rani</b>	The hot season after the conclu-
	sion of the cold or harmattan,
	beginning about March
<b>bazara, or basara</b>	The hottest part of the dry season,
	just as the rains are beginning;
	the tornado season, i.e. about
	April and May
<b>damana</b>	The wet season, June, July, and
	August
<b>agazere, or agajere</b>	The hot season at the end of the
	rains, i.e. September and October
<b>kaka</b>	The harvest season, i.e. October
	and November

The points of the compass are as follows:—

North, **arewa**; south, **kud(d)u**; east, **gab(b)as**, or **gab(b)az**; west, **yamma**; the right-hand, **hanun dama**; the left-hand, **hanun hagu**. The intermediate points of the compass are expressed by the use of **ƙusurua**, or **sukurua**, lit., a corner; thus, north-west is **ƙusurua yamma da arewa**.

#### 4. *Expressions used in buying and selling.*

Buyer: **raƙumi nan na** is this camel for sale?

**sayerwa ne**

Seller: **i na sayerwa** yes, it is for sale.

**ne**

Buyer: **ba shi suna, or** name its price (lit., give it a  
**sa suna** name)

Seller: **zambar metin** 250,000 cowries  
           **wa hamsin**

Buyer: **zambar dari** (I offer) 100,000

Seller: **hubba mana** Good gracious! it is worth  
           **ya fi zambar** more than 100,000. No,  
           **dari alberka** thank you

**alberka** is used in salutations for "thank you"; but in the language of the market it is equivalent to "no, thank you."<sup>1</sup>

**enna rongomi?** what are you going to allow me? (lit., where is the deduction?) This is the usual phrase used in asking for the discount on a large ready-money transaction.

**enna gara?** how much are you going to give me into the bargain? (When a man buys nuts or anything else in a small way, he gets his 50 or 100 cowries worth and so many extra thrown in for luck. This is called the **gara**, or addition.)

**lad(d)a**<sup>2</sup> **woje**, **lad(d)a chik(k)i**. If a man sells anything in the market or through a broker **lad(d)a woje** (lit., reward without), he receives the whole of the money paid, and the buyer pays the market fee or the broker's commission. If, however, the transaction is concluded **lad(d)a chik(k)i** (lit., reward within), the reverse obtains. The usual **lad(d)a**, i.e. discount, is 5 per cent. on the whole amount involved.

**chin riba**, to make profit.

<sup>1</sup> Compare the use of the French *merci*.

<sup>2</sup> In some districts this is pronounced **la'ada**; it is to be distinguished from **lada**, which is used to denote wages paid to a servant.

## CHAPTER XV.

### SOME IDIOMATIC USES.

THERE is a substantive verb **a**, used especially in Sokoto and Katsena in place of **ke**. It is used with all persons; thus, **ni adda shi**, I have it. **kai** (f. **ke**) **adda shi**, **shi** (f. **ita**), **mu**, **ku**, **su**, **adda shi**. It may follow a noun directly. Ex.: **kura adda shi**, the hyena has it. It is also used with **nan**. Ex.: **gari annan**, a town is there. In each case where it is used the consonant which follows it is reduplicated. **shi abbaba**, he is the great man. **shi addaidai**, it is all right. **shi assarakinmu**, he is our king. The **a** may sometimes stand by itself. Ex.: **shi a abokinmu**, he is our friend. **ni a**, is it I?

The substantive verb **ne**, when used in reply to a question, is sometimes placed after a complete verbal phrase. Thus in reply to the question, "Who is it you want?" the answer would be, **na zo wurinka ne**, it is you that I come to. In reply to a foolish question the answer is sometimes made, **na sani ne**, the meaning being, "you think that you know better than I do."

The verb **yi**, to do, or make, is used in several different ways. The following sentences illustrate its principal uses:—

**ya yishi**, he did it. **ya yi**, it is satisfactory (cf. English, it will do). **ya yi girma**, he has grown up. **sun yi nawa**, how many were there? **rana ta yi**, it is daylight. **ya yi shekara fuɗu**, he is four years old. **na yi**, lit., I did, is often used in answering a question where we

should use "yes." **yi**, followed by **ma**, is used to denote too much (cf. p. 73). **yi** is also used to denote equality; thus, **wanan ya yi wonchan**, this is equal to that. **anayi da shi**, he is set upon.

**ta** is used idiomatically, especially after **yi**, as a connective particle. Ex.: **ku yi ta taf(f)ia**, march! forward! **ku yi ta yi**, go on with what you are doing. **ku yi ta tuba**, repent!

The verb **chi**, to eat, is used idiomatically. Ex.: **sariki ya chi gari**, the king captured the town. **anachin kasua**, or **kasua ta chi**, the market is being held. **fatake sun chi riba**, the traders made a profit. The expression **na chi**, when used by gamblers, means, I won. **ku chi gab(b)a**, go in front.

The expression **abinda na gani**, lit., the thing which I saw, is frequently used as an equivalent for, as far as I can see, or, in my opinion. Ex.: **abinda na gani, wanda ya fi anfani sai mu taf(f)i**, in my opinion, the best thing for us to do is to go.

It is not considered polite in Hausa to use the words **chiwo**, sickness, or **mutu**, died, in referring to the sickness or death of a friend or of a person of importance. In place of **mutu**, the word **ras(s)u**, was lost, is used. In place of **chiwo**, the expression **ba . . . da lafia** is frequently used. Ex.: **sariki ya ras(s)u**, the king is dead. **abokina ba shi da lafia**, my friend is ill. There are several other similar periphrases employed. Ex.: **wazirin sokoto ba ya gani yanzu**, the waziri of Sokoto is blind now.

Again, adjectives denoting physical defects which are applied to man are in many cases not applicable to beasts. Thus, a Hausa would not say of a horse, **guragu ne**, he is lame, but, **ba shi da kaf(f)a**, lit., he has not a foot; similarly, in referring to a blind horse, he would say, **ba shi da ido**, lit., he has not an eye.

The word **dama** (cf. chap. xii. 8(c)) is used with several

different meanings. Ex.: **hanun dama**, the right hand. **jin dama**, to feel better. **samu dama**, to get an opportunity; e.g. **gobe ina zua idan na samu dama**, I will come to-morrow if I get the chance. **ga dama**, to see fit. Ex. **ka yi abin da ka ga dama**, do whatever you think right. **dama dama**, moderately. **ya yi dama**, it is better so.

**babu** is used idiomatically in the phrase, **ba abin da babu**, there is nothing lacking.

**sha**, to drink, is used idiomatically; thus, **shan hiska**, to go for a walk; lit., to drink the wind. **shan en(n)ua**, to enjoy the shade. **shan wohal(l)a**, to get into trouble.

#### SOME COMMON COLLOQUIAL EXPRESSIONS.

<b>ya yi arziƙi</b>	it was fortunate
<b>enna</b> (often pronounced <b>ina</b> ) <b>labari</b>	what is the news?
<b>ban ji komi ba</b>	I have not heard anything
<b>mutumen nan han-ƙalinsa ya tashi</b>	this man is very much worried (lit., his wits have arisen)
<b>shig(g)a hanƙalinka</b>	be reasonable !
<b>ya shig(g)a hanƙalinsa</b>	he has recovered himself
<b>kana yin magana hausa</b>	do you speak Hausa ?
<b>kana jin hausa</b>	do you understand Hausa ?
<b>aa amma ina so ka koiya mini hausa</b>	no; but I wish you would teach me Hausa
<b>kad(d)a ka yi magana hak(k)a da sauri</b>	do not speak so fast
<b>enna marabin wanan da wanchan</b>	what is the difference between this and that (lit., where is that which divides . . . )

babu marabi tsak- (k)aninsu duka daia ne	there is no difference between them; they are all the same
wane lokachi ne yanzu	what time is it now?
rana tana da zafi ba shi kai hak(k)a- nan ba	it is a hot day the price is too much
kana jin zabzabi (or masas(s)ara)	have you got fever?
na ji dama kaɗ(ɗ)an kaɗ(ɗ)an	I feel a little better
ina murna da ga- ninka	I am glad to see you
kana iya karanta rubutunga	can you read this writing?
ban karba ba kaɓa sunanka	I do not believe it what is your name?
yaushe zaka kama aiki	when are you going to start work?
ka tabba zua sokoto mi ya sameka	have you ever been to Sokoto? what is the matter with you?
babu ruanka enna ruana da wa- nan	it is no concern of yours what have I got to do with this?
ba yarona keauta ber yaronka ya kar- bi tukuichi	give my boy a present let your boy take his "dash." (tukuichi is the tip given to the messenger who brings a present)
ya bata mani zuchia da gaske ban so akayi hak(k)a ba	I am very sorry, I did not wish this to happen
ba na rikitua zuchiata ta fi rin- jaya wonan da wonchan	I am not to be deceived I prefer this to that



ka yi mini gafera	excuse me !
ban ji daɗi ba	I don't feel well
wanan enna maa- nansa (or enna azenchin wonan)	what does this mean ?
bayenna (or gaya) mini	explain it to me
ka zo idan ka samu zaraɓi	if you have an opportunity, come here
rana ta yi kwarai	the sun is very hot
ina son taf(f)ia da farin wata	I like to travel by moonlight
kaɓa (or yaya) zaka yi	how are you going to manage ?
kilikili, or dokin allah, or malam bude litafinka	a butterfly. (1)="glitter"; (2) =God's horse; (3)=mallam, open your book ! (the fluttering of a butterfly's wings being sup- posed to resemble the opening and shutting of a book)
dā balatache ne amma ya yi kiriki yanzu	before, he was a worthless fellow; but he is doing better now
ka yi sauri na ɓosa	hurry up, I am tired of waiting (lit., I am ripe)
kawo mani ɓuna rua muna so mu ɓare gini nan amma rua ya ɓwache	bring me some pure water we intended to finish this building, but the rain prevented
woni ya bani laba- rin abinda ka yi ya che da ni ka ji ka ji	a certain man told me the news of what you did; he said to me, Listen to my news <sup>1</sup>
ya rigaya ya taf(f)i	he is gone already

<sup>1</sup> The expression *ka ji* in a sentence like this denotes gossip as opposed to correct information.

ka shig(g)a ne- begin to seek him  
 mansa  
 takalmi dubu ya he met a caravan of a thousand  
 gamu traders

PROVERBS<sup>1</sup> AND PROVERBIAL EXPRESSIONS.

giwa awani gari a great man is a nobody where no  
 zomo one knows him (lit., an elephant  
 is a hare in another town)  
 idan ka rubuta ya *litera scripta manet* (lit., if you write,  
 tab(b)atta idan ka the writing remains; if you keep  
 kiyaye ya gudu [a thing in your mind] it flees  
 away)  
 chiawa da ka rena despise not little things (lit., the  
 ita ta kan tsokane grass that you despise may  
 maka idanu pierce your eye)  
 ɗauraren magana a libel hurts worse than a spear-  
 ta fi ɗaia da thrust (lit., a made-up story sur-  
 mashi chiwo passes a thrust [of a spear] in  
 injury)  
 5 da babu wawa gara half a loaf is better than no bread  
 da wawa (lit., than no fool, better a fool)  
 kowa ya chi ladan he who takes a leper's pay cannot  
 kuturu ya yi masa refuse to shave him; i.e. if a  
 aski man takes money for a job he  
 must go through with it, how-  
 ever distasteful it may be  
 alberkachin kaza thanks to the fowl, the lizard finds  
 ɗadangari shi kan water to drink in the pot (if  
 sha ruan kasko there were no fowls there would  
 be no water put out). This is

<sup>1</sup> The word proverb may be rendered in Hausa by *ker(r)in magana*, which is used to denote an innuendo, or any hidden meaning.

Many of these proverbs are found in different forms in different parts of the country.

- said when a man gains some benefit through no virtue of his own
- karambanin akwia ta gaida kura** it is no business of the goat to salute the hyena; i.e. if a man meddles with that which does not concern him, he has only himself to thank for his misfortune
- haukan (or haukar) kaza amren musuru** it is madness for the fowl to marry a cat (the meaning is practically the same as the preceding)
- 10 jini ba ya maganin kishirua ba** blood is no cure for thirst; i.e. a similar thing is no substitute for the real thing; or, a thing employed improperly does no good. The latter use suggests the impossibility of benefiting by stolen goods
- berin kashi achik-(k)i ba ya maganin yunwa** "hoarding your money won't pay your debts"
- dere rigan mugu mache da takobi abin tsoro** night is a cloak for the evil man a woman with a sword is a thing of fear; used as a sneer at the woman who tries to ape the man
- kowa ya yi karia tā dameshi** "Be sure your sin will find you out" (lit., whoever tells a lie, it will confound him)
- 15 kowa ya chi shin-kaf(f)an ranche tasa ya chi** whoever eats borrowed rice eats that which is his own; i.e. though you borrow your rice, it is your own that you eat; the man who tries to live on credit must pay eventually; borrowing won't save expense

- kowa ya yi samako      he who starts very early must rest  
yā futa da rana      at mid-day
- kayan samako da      if you want to start very early you  
mareche akan-      must make ready over night  
damreshi      (lit., the load for an early  
start must be tied up in the  
evening)
- yakuan munafiki ba      "False to one, false to all" (lit.,  
na mutum ɗaia      the seasoning of a hypocrite is  
ne ba      not for one man alone; it is  
customary for a farmer who  
grows yakua to send presents  
of it to all his friends: so, too,  
does the liar with his lies)
- mugun mia ba ta      bad soup never gets finished in  
karewa atukunia      the pot; i.e. things which you  
dislike you can never get  
rid of
- 20 kura ta ga sania      the hyena sees a cow licking her  
tana lashe ɗia      calf and says, "those who have  
tata ta che ma-      can eat by day; he who has not  
suabu su kan chi      must live in expectation"; the  
da rana, wanda      proverb is used to denote igno-  
ba shi da abu sai      rance (as the hyena imagines  
shi dangana (a      that the cow is about to eat her  
variant of the last      calf) and jealousy  
clause is maras abu  
sai da dere)
- lifidi ya fi kafaɗan      a coat of mail is too heavy for a  
dilali gagara ba-      broker's shoulder, too big for  
ture ajia      the Arab as stock-in-trade; i.e.  
the king's uniform is not an  
article of trade
- ko ba agwada<sup>1</sup> ba      even without measurement a

<sup>1</sup> agwada, from gwada, to measure or compare the size of anything.

linzami ya fi ba-  
kin kaza

bridle is (obviously) too big for  
a fowl's mouth; used in regard  
to that which is obviously im-  
possible

da auren karua gara  
kiwon zakara

better keep a cock to lay eggs than  
marry a bad woman; i.e. you  
can obtain some advantage from  
a cock when it fails to lay eggs  
by eating it; but you can ob-  
tain no good from a bad woman

ba dukan ruan  
sam(m)a ne da  
chiwo ba ruan  
gainye

It is not the beating of the rain  
that hurts, but the drippings  
from trees; supposed to be said  
by monkeys, who, after shelter-  
ing from a rain-storm, bring  
down upon themselves a shower  
of rain-drops as they jump from  
branch to branch. The mean-  
ing is, that it is the petty ills of  
life that hurt most

25 tsofon doki mai-  
san(n)e

an old horse is crafty

halbi awutsia ya fi  
kuskure

"Half a loaf is better than no  
bread" (lit., to hit in the tail is  
better than to miss)

chiye chiye ya fi  
chainyewa

to eat a little at a time is better  
than to eat up all at once; i.e.  
you should not squander your  
resources at once

mugun gatarinka ya  
fi sari ka ba ni

a tool that is your own, even if it  
be bad, will cut better than a  
borrowed one (lit., your own  
bad axe cuts better than "give  
me one")

aikin banza makafo  
da waiwaiye

a fruitless task is like a blind man  
turning round to look; an ex-

- 30 **funtu ya yi darial** the naked man laughs at the man  
**maitsumma** in rags; i.e. the naked man fails  
to see that even a ragged man  
is better-off than himself
- haifua maganin mu-** the begetting of a son is the  
**tua** medicine for death; i.e. a man  
who begets a son will have some  
one to preserve his remem-  
brance after death
- deren tuo ba kwana** the night of a supper you do  
**da yunwa ba ne** not sleep hungry; i.e. having  
to wait for food does not  
mean going without it (used  
as a remonstrance against im-  
patience)
- zua da wuri ya fi** to come (late) with a cowry is  
**zua da wuri wuri** better than to come very early  
(empty handed). An untrans-  
latable pun on **wuri**, which  
means a cowry shell, and early.  
The meaning is, it is better to  
be slow and sure
- haukar bani maga-** the madness of begging (lit., "give  
**ninta ungo** me ") its medicine is "take it!"  
i.e. the remedy for persistent  
begging is to give what is asked  
for
- 35 **yau da gobe shi ya** to-day and to-morrow (i.e. perse-  
**sa alura ginin** verance) makes a needle dig a  
**rijia** well  
**dan dengi tuonsa** a relation's food is not water; i.e.  
**ba shi (yin) rua** if you ask a relative for food he  
will give you more than plain  
water

- mutane dem(m)in men are a bundle of ground nuts ;  
 gujia ne i.e. it is as impossible to secure  
 unity amongst a number of men  
 as it is to tie up a bundle of  
 ground nuts
- ramin ƙaria ba shi the hole of a lie is not difficult to  
 wiyar ƙurewa<sup>1</sup> probe to the end ; i.e. it is easy  
 to detect a liar in his lies
- kwodayi mabudin vain desire opens the door to  
 wohal(l)a trouble
- 40 rubaben haƙori ya spoilt teeth are better than an  
 fi baki wofi empty mouth ; i.e. an in-  
 different thing is better than  
 nothing at all
- ƙafar woni ba ta yi the foot of one man cannot walk  
 wa woni taf(f)ia for another ; i.e. no man can  
 do another's work
- ban ji ba ban gani "I did not hear, I did not see,"  
 ba ta rab(b)aka da separates you from the place of  
 zauren tara fines ; i.e. keep clear of mischief  
 and you will not be liable to  
 punishment
- en(n)uar giginia na shadow of fan-palm ! at a distance  
 nesa ka(kan) sha men enjoy you (the ka or kan  
 ki is an abbreviation for su kan).  
 The fan-palm, owing to the  
 height of its foliage from the  
 ground, throws its shadow at a  
 distance. This proverb is ad-  
 dressed to a man who lavishes his  
 bounty outside his own house  
 (cf. "charity begins at home")
- mahaƙurchi mawa- the patient man is the rich man  
 dachi

<sup>1</sup> ƙurewa used of a place from which there is no outlet.

- 45 **yau da gobe kayan allah** to-day and to-morrow are God's possession; i.e. continuity is the prerogative of God
- maganin kiyeya ra-buwa** the cure for hatred is separation
- kowa yi keta kansa** the evil that a man does (recoils on) himself
- ramar bashi ta fi kibarsa** the leanness of a debt is better than its fatness; i.e. it is better to pay off your debts than to make them greater
- sai anfas(s)a akan-san(i) bidi** only when a rout occurs is a fast horse known
- 50 **faɗe faɗe ba yi ba ne** talking is not doing
- jiki ya fi kune ji** the body surpasses the ear in hearing; i.e. if a man will not listen, he will gain his experience in his person
- zumunta akafa ta ke** relationship is a matter of the feet; i.e. if a person does not take the trouble to go to see his relation, the relationship becomes of no account (cf. "out of sight out of mind")
- zumu zuma ne** a relation is as honey; a play on the words **zumu** and **zuma**.
- dunia mache da chik(k)i che** the world is like a woman with child; i.e. as you cannot tell whether a woman will bear a son or daughter, so you cannot tell what fate has in store for you
- 55 **wiya mawuchia (or mafuchia)** difficulty is a thing which passes away: a saying attributed to the bush cat (**musurun tofa**)



- when hesitating whether to run out of a bush-fire and be killed or to stay and be singed
- abinda akashuka shi kan tsira that which has been sown is that which will come up; i.e. as a man sows, so shall he reap
- yaro bai san wuta ba sai ta konashi a boy does not know the fire till it has burnt him; "a burnt child dreads the fire"
- zomo ba shi ka-muwa dag(g)a zamne a hare is not caught by sitting down
- sanu ba ta sanu zuwa going slowly does not prevent arriving
- 60 abin banza hanchi babu kafa a worthless thing is a nose without nostrils
- banza farin ido babu gani a bright eye that cannot see is worthless
- mu je mu gani maganin makariachi "let us go and see" is the medicine for a liar; the witness of a liar needs to be supported by the evidence of one's own eyes
- maganin kad(d)a aji kad(d)a ayi the medicine for "let it not be heard" is "let it not be done"; i.e. if you don't want a thing to be heard of, don't do it
- hanu maimia akalasa the hand that has soup gets licked (of cupboard love)
- 65 magana zarar bunu a word spoken is as the pulling out of thatch; i.e. as a straw pulled out of the thatch cannot be replaced, so a word spoken cannot be recalled
- yunwa abaki afuta oh, hunger, you have had something given to you, rest! (said

- abin sawa chik(k)in      to a persistent beggar to whom  
      daki ya fi daki      something is given)  
      wiya      the things for placing in a house  
           exceed the house in difficulty;  
           i.e. it is of no use having built a  
           fine house if you have nothing  
           to put inside it
- rashin sani ya fi      to be without knowledge is worse  
      dere dufu      than (to be out in) a dark night  
      butulu kaman chik-      an ungrateful person is like the  
      (k)i      stomach (which is always want-  
           ing more and is never satisfied)
- 70 wiyar buki rashin      the difficulty of the feast (arises  
      abin buki      from) the absence of the where-  
           withal (to provide) the feast;  
           i.e. any one can be luxurious, the  
           difficulty is to obtain the means  
           wherewith to provide luxury
- komi ya bache han-      everything goes wrong where  
      kuri a babu (or ne      patience is lacking  
      babu)
- rashin faɗa ya fi      avoidance of quarrelling is better  
      neman gafara      than the quest for pardon: i.e.  
           it is better not to quarrel than  
           to quarrel and then ask for  
           forgiveness
- kama da wane ba      the likeness of any one is not the  
      wane ba ne      person himself; equivalent to  
           English proverb, "all is not  
           gold that glitters"
- gur(i)bin ido ba ido      the socket of the eye is not the  
      ba ne      eye itself; the meaning is the  
           same as that of the preceding
- 75 mutum maganin      man is the medicine for man; i.e.  
      mutum      only man can outwit (or get the  
           better of) man

- ba daɗi tana gid- "not nice" keeps house with "I  
(d)an na ƙoshi am satisfied"; i.e. only a man  
who lives in luxury can afford  
to say of anything, It is not  
nice (i.e. can afford to be dis-  
contented)
- yunwa maganin hunger is the remedy for bad  
muguniar daf(f)ua cooking; cf. "hunger is the  
best sauce "
- don hanunka ya yi because your hand smells badly,  
doi ba ka yen- you do not cut it off or throw it  
kewa ka yes away; i.e. you do not abandon  
a relation because he does a  
slight wrong
- laifi duk na kura a hyena has many faults, but it  
ne amma bamda does not steal string; i.e. no  
satar waɗ(ɗ)ari man is altogether bad
- 80 don tsananin yun- even in stress of hunger soup is  
wa ba ayi mia da not made of spiders; i.e. how-  
giz(z)a giz(z)a ever great your need, you must  
use suitable means to accom-  
plish your end
- bab(b)an da ba wuri a grown-up man who is without a  
yaro ne cowry is but a boy
- faɗin rua ba zurfi the width of a river is not (a guide  
to its) depth; i.e. a broad river  
is not necessarily deep, or, "ap-  
pearances are often deceptive "
- kowa ya kas kifi whoever kills a fish (it is for his  
goransa own) basket; i.e. a man's acts  
come home to himself
- bukin wata doka the desire of one woman is plaited  
bukin wata kun- hair, the desire of another is a  
dumi shaven head; i.e. different  
things please different people
- 85 dakir na tsira ya (or "with difficulty I escaped" is

- ta) fi dakir akaka-  
mani better than "with difficulty I  
was caught"
- aje (or rik(k)e) kar- keep a dog for yourself, because  
(r)enka don karen of the dog in another man's  
gid(d)an woni house; i.e. be prepared with  
the same weapons as those with  
which you will be attacked  
(cf. "set a thief to catch a  
thief")
- talauchi kanƙanchi poverty is degradation; i.e. there  
is nothing like poverty to make  
a man feel small
- mutum da gishi- a man who has got salt of his own  
rinsha en ya so ya can cook a horn if he please;  
daf(f)a ƙafo i.e. a man who is rich can waste  
his salt on that which is un-  
eatable
- aikin gona da wiya farm work is laborious, but when  
kad(d)an ya ƙare it is finished the eating is  
da daɗin chi pleasant
- 90 tamaha waɗ(ɗ)a ta it is expectation that hinders the  
han(n)a malam mallam from farming, because  
noma sab(b)oda of (his hope for) tithe corn; i.e.  
hatsin zakka • a mallam will not take to agri-  
culture because he relies upon  
others to feed him; or, reliance  
upon others breeds improvi-  
dence
- lafiar jiki arziƙi ne health of the body is good for-  
tune: used by a man who has  
failed in a dangerous enterprise,  
but who consoles himself that  
he has escaped unharmed
- abokin sariki sariki the friend of a king is himself  
ne king; a piece of flattery (**bam  
magana**) used to a courtier

- komi nisan dere** that which is far away at night  
**gari ya waye** (will be near when) the day  
dawns; i.e. a hidden mystery will  
become clear if you only wait
- kworia ta bi kworia** a calabash should follow a cala-  
**en ta bi akoshi ta** bash; if it follow a wooden dish  
**fas(s)he** it breaks; i.e. a man should  
associate with men of his own  
class; if he associate with those  
of a higher class he will come  
to grief
- 95 **dama mun so zua** we wish all the more to go to the  
**birni bal(l)e sa-** town now that the king of the  
**riki ya aiko** town has sent for us; a proverb  
used by a man who has tried  
successfully to pick a quarrel  
with another. **birni** represents  
the object in dispute, **sariki** the  
person who has accepted the  
challenge to fight
- talauchi ba za ya** poverty ought not to take away  
**kauda yanchi ba** freedom; i.e. you ought not to  
take advantage of a poor man
- ba ja ba ne turan-** it is not the foreigner with a red  
**chi maidukia shi** skin who is master, but the  
**ne abba** rich man (of whatever nation-  
ality he may be)
- en kana awo auna** if you want to measure out any-  
**ga maitaiki** thing, go to the man who has  
the bag and measure; i.e. if you  
want anything, ask the owner  
for it; do not ask his servant
- sabo da mayata** being accustomed to misfortune is  
**maganin wota** the medicine for the (unknown)  
**rana** future; used of a rich man who  
was formerly poor

- 100 **allah shi kai dum-** God may bring a lizard to the  
**(m)u ga harawa** dried leaves; if he does not eat he  
**ko ba shi chi shi** lies on top of it. The **dum(m)u**,  
**birgima** lizard, is specially fond of the  
**harawa** leaves; even when he  
cannot eat it he likes to be near  
it; i.e. may God bring me to  
the war; even if I do no fight-  
ing I shall be in the thick of it
- kuruma magana che** "silence gives consent"  
**don tuon gobe ake-** the pot must be washed for to-  
**wanke tukunia** morrow's food; i.e. hard work  
to-day will prove to have been  
the preparation for something  
good to-morrow
- anema jini ga fara** let blood be sought for in a locust.  
A locust is supposed by the  
Hausas to be bloodless; the  
proverb is used to express that  
which is inconceivable
- komi faɗan dorina** however much the hippopotamus  
**ba ta fid(d)a kada** fights, it cannot drive the croco-  
**ba** dile out of the river; i.e. you  
cannot separate those whom  
nature has joined together
- 105 **zomo ba bawan** the hare is not the slave of the  
**giwa ba dawa su** elephant, (only in) the forest  
**ka tara** do they meet together; a pro-  
verb used by a poor man who  
has been brought into some  
connection with a rich man  
when the rich man attempts to  
treat him contemptuously
- abin chik(k)in aljifu** that which is in the pocket is the  
**malakan mairiga** property of the owner of the  
**ne** cloak; i.e. all that a slave or a

- son has belongs to his master or father
- dan banza rairai ne a worthless man is like sand; if  
ko andunkula shi you press it together it falls to  
ma ya rushe pieces again
- ƙaramin sani ƙu- small knowledge is as the tying of  
ƙumi a man's hand to his neck; i.e. a  
little knowledge is a dangerous  
thing
- kar(r)e ka mutu da dog! you will die of your spite  
haushin kura against the hyena. The dog  
hates the hyena, but is never  
able to get the better of it.  
Said with reference to unsuc-  
cessful attempts by an enemy  
to injure the speaker
- 110 kaska ka mutu da tick! you will die of your spite  
haushin kifi against the fish. Similar to the  
foregoing, ticks being unable to  
injure fish
- a reshin sani kaza for lack of knowledge the fowl  
ta kwana akan slept hungry on the bundle (of  
demi da yunwa corn); used of opportunities  
missed through ignorance
- enda woni ya ƙi the place in which one man re-  
da yini, nan woni fuses to spend the day, another  
yi ke nema da chooses (seeks for) for sleeping  
kwana in. "One man's meat is another  
man's poison."

## SOME COMMON SAYINGS.

- hankuri maganin patience is the world's medicine  
dunia

- komi maiwiya shi- everything that is difficult comes  
na da maƙarinsa to an end
- gadon gid(d)a alal the inheritance of a house is  
ga rago a source of worry to the idle  
man
- yunwa ta ke maida hunger makes a boy into an old  
yaro tsofo man
- ƙoshi shi ke maida satisfaction makes an old man into  
tsofo yaro a boy
- kowa ya yi chiniki every one who trades in lies will  
ƙaria ya yi bian have to pay truth; i.e. he who  
gaskia tells lies in joke will be held to  
his word to his cost
- gid(d)a biu maganin the remedy against a conflagration  
gobara is to have two houses
- kad(d)a kowa ya let not any complain of another,  
kuka da woni ya (in doing so) he complains of  
kuka da kansa himself; i.e. he is the cause of  
the injury which has been done  
to him by another
- halshinka ya jawo it is your own tongue that draws  
maka magana ba out evil words, not (that of)  
woni ba another. The meaning is the  
same as that of the preceding
- enda maiguda ya je the traveller with patience will  
anhanƙura mai- arrive at the place whither the  
taf(f)ia ya je man who runs is going
- mutum en ya che if a man says that he can swallow  
ya hadi gateri an axe, (do not vex him by ex-  
riƙe masa ƙota pressing disbelief, but conciliate  
him by offering to) hold the axe  
handle; i.e. it is of no use to  
cause needless vexation to those  
who boast
- maganin gari da the remedy for a distant town is  
nesa taf(f)ia travel



ba mugun sariki sai mugun bafadi	no evil is done by a king, (the responsibility for the) evil belongs to his counsellors
babu laifi babu tu- nani	where there is no wrong there is no remorse
kar(r)e bakinsa na zaki na wai aba- shi	the dog looks as if it wanted some- thing to eat; lit., the dog, its mouth of sweetness, it is said let something be given
jinjiri ba ya san babu ba	a baby won't take No for an answer; used as a reply to a man who persists in asking you to do that which is impossible.

## KEY TO EXERCISES.

### I.

DID you understand? I understood. The man mounted the (or a) horse. The men went (or went away). We are traders. The king is old. The trader came. It is I. The headman has a slave. I have a slave. The king has a horse. The woman has a girl. Are you the headman? I am the headman. The woman went away; she is old. The slave heard. I am old. The trader is a slave.

ni sariki ne. shi bawa ne. yaro ha hawa (or ya hau) doki. yarinia ta taf(f)i. ke mache che. kun ji? mun ji. mutane sun zo. fatake su ke da doki (this form would seldom be used except in answer to a question). sariki ne da bawa. sariki ya ji. fatake su ke da yara. ni ne (or ke) da shi. bawa ya zo. yarinia ta ke da doki. ita yarinia che. kai tsofo ne. ke tsofua che, or, tsofua ki che.

### II.

What did the boy tell you? He said (or says) there is not enough water in the house. Did the woman go? What woman was it that came? It was the girl whom you saw. Whose horse has run away? It is the stranger's horse. What did these men say to you? I did not hear (or understand). What news did he tell you? He said that the man whom you sought did not (or has not) come. All right, I have seen him. Who has the king's horse? I do not know; I did not see the horse. The boy says that

the king's slave has the horse. What you told me is not so. Which road did you follow? I followed the caravan road (lit., the traders' road). Who told you the news? The man whom you saw in the house.

mutum wanda ka nema ke nan. baƙo ya bi hainya waɗɗa ka faɗa masa. wonan mache ɗiyar wonchan mutum ta ke. wonchan mutum (or more idiomatically mutumennan) dan baƙo nan ne. yaron nan ɗan wanene ne? shi ɗan bawan sariki ne. yarinia ba ta ji ba labari da ka faɗa mata. ta che yaro ya gudu. wa ya gaya (or faɗa) mata hak(k)a? bawa wonda ka gani chik(k)in gid(d)a. kai wanene? ni bako ne. dan wanene kai? ni ɗan sariki ne. wanene wonchan? bawan falke ne. mi ka ji? abinda na ji shi ne labarin da na gaya maka. dokin wanene sariki ya hau? dokin bako wanda ya bika. machen nan ita (or ta) ke da yarinia waɗɗa ka gani.

### III.

This man said that he did not know who brought the money. Do not tell any one the news. One mounted a horse, one mounted a donkey. Who are you? It is I, your boy. When did the carpenter bring the handle? I do not know. The merchants ruined each other. The people dismounted, and every one went to his house. Do not tell anybody in your town what I told you. This boy told me that he was a stranger, he said that no one knew him. The master of the house said that he himself did not know.

wosu masugudu akan hainya sun faɗa mani labarin nan. wache hainya sun bi. wosu sun bi hainya nan wosu sun bi wonchan. kowa ya san(i) abin nan. ba wanda ba ya sanshi ba. kowoni mutum ya kawo kurdinsa. kowoninsu ya

taf(f)i gid(d)ansa. enna surdin dokin nan. ya faɗi akan hainya. maidoki dakansa ya nemeshi, amma ba ya ganshi ba koenna. jakin wanene yaro ya kawo. jakin falke, or, na falke ne. yara sun buga junansu. kad(d)a ka buga kanka.

## IV.

Is this house yours or theirs? It is not ours, it belongs to the headman whose son you saw in the market. It was not these men (or, these are not the men) who went<sup>1</sup> with me to your town. Whose wife is this? She is my wife. This she-goat is mine. The traders finished their business (lit., they did their business, they finished). Where are they now? They have just gone out from the market and gone to their town. Where is your friend? He has gone to our headman's place. Is this money<sup>2</sup> yours or hers? Neither (lit., no); it is theirs, not ours. Is the farm that I saw yours, or whose is it? It is ours.

malam ya che yaro wanda ka kawo ba ya son karatu (ba), or, ba ya so ya yi karatu (ba). malam ya koiya ma ɗansa rubutu. ba ya koiya ma nawa komi ba. ya yi chinikin jakinsa na bashi dokina. sariki ya che ma fatake kad(d)a su kawo kayansu chik(k)in kasuarsa. masukaya sun dauka kayansu sun taf(f)i. kaya da sun dauka nawa ne. maikayanga ya taf(f)i tare da abokinka. enna kaya? ban gani kaya nawa ba.

## V.

Whence does this man come? He told me that he came from Kano. I don't know what has brought him (or, why

<sup>1</sup> When the subject to which the relative refers is a personal pronoun in the nominative case, the relative is omitted in Hausa and the relative idea is expressed by two co-ordinate sentences in the same person. Ex.: *ni ne na faɗi*, it was I who fell; *ita che ta gudu*, it was she who ran away. But if the personal pronoun is in the objective case, it is omitted in Hausa and the relative is used. Ex.: *na nema wanda ya faɗi*, I sought him who fell.

<sup>2</sup> The Hausa text should read *kurɗin*.

he has come). What (lit., where) is the use of your house? It does not keep out the rain (lit., prevent the rain from entering the inside). When we came back, we saw all our loads spoilt. Where is your father? He is coming. Do you like travelling with me? Yes. What are they doing now? They are eating their food. What are you bringing? What we got in the market. What is that? A saddle, bridle, stirrups, and horse trappings complete. I am taking them to the headman of the town.

mutum wanda ka gani jia ya zo. ya che shina zua kuma gobe. yarona ya che rua ya han(n)a masa taf(f)ia. enna anfanin magana irin wonan na sani ba gaskia ba ne. karia ka ke yi. abokinka ya bani abinchi; jia ban chi komi ba. saanda muka ji labari muka tashi muna taf(f)ia dere da rana, muka zo nan. dokin nan enna anfaninsa, or, enna anfanin dokinga? jia ya faɗi yau kuma ya faɗi. domi kana (or ka ke) zamna nan? ina neman abinchi. sariki yana shig(g)owa gari yana zua yanzu. mun taf(f)i kasua mun samu abinda mu ke so duka. saanda muka shig(g)a gid(d)a muka zamna muka chi abinchi.

## VI.

I do not know what we are going to do now. If you go to him, he will tell you the news. Every one who comes to my house, I feed him. That woman says she is not going till we come (or, said she was not going till we came). If you do not tell (lit., give) me the truth, I shall go (or, I am going). He says that he will tell you the truth if you will see him to-morrow. Do you wish to travel (or, do you like travelling) by day or by night? To travel by night is troublesome (lit., with trouble), but if you like I will make the attempt. Can you travel? I cannot (lit., shall not be able). I want to sleep for my eye is sore (lit., sick). I told

him to bring me my gun; he said that he was going to clean it. (The last clause might equally mean, he says that he is going to clean it; the actual tense is shown by the context.)

na faɗa masa ba zan ganshi ba sai gobe, domin babu anfani ganinsa yau, or, ganinsa yau ba shi da anfani. ba wanda ya faɗa gaskia (or babu mai-faɗin gaskia) chik(k)in garin nan. abinda na gaya maka jia ka yi shi, or, ka yi abinda na gaya maka jia? aa ban yi ba, or, ban yishi ba. kā yi abinda na gaya maka? ba na iya ba. mutanen nan suna so su baka gaskia amma suna jin tsoro. zamu taf(f)i gobe. idan mu ka komo mua ganka kuma. ni ba zan taf(f)i ba nā jiraka ka komo. kulum na kan taf(f)i kasua na kan yi chiniki da fatake. idan na aike yaro shi kawosu sa zo. sa zo. ina so ka wanke bindiga nan. ba zan iya ba. dā zani wurinka. dā za ka (or dā kana so ka) taf(f)i, or, dā zaka taf(f)ia.

## VII.

Go to the king and tell him to send his messenger to me. I want to ask him whether he has been given anything to eat. He says that money has been given to him, but that food has not yet been given. Have the men come (lit., has it been come with the men)? Not yet, they are coming. Tell them not to be afraid, they are not going to be driven away. Will they be allowed to go? If the king says that they are to be allowed, they will be allowed. Do you think that they will come this month or next? They will not come this month. Are they coming, or are they not coming? I finished this work the day before yesterday, let me be given some more. Has the war finished? No; war never ceases.

idan anyenka rago kad(d)a ka ber mutane su chi

nama yanzu domin idan suka (or sun) chi ba zasu so taf(f)ia da nesa ba. saanda manzo ya zo kad(d)a ka bershi (or kad(d)a abershi) shi shig(g)a gid(d)a shi zamna awoje har na komo. enna ake-samu (or anasamu) abin nan? ban sani ba ba asamu irinsa anan. kad(d)a ka ber yaronka shi (or ya) hau raḡumina domin (or don) kad(d)a shi faḡi. bani rua dag(g)a rijiar chik(k)in gid(d)anka (lit., well of the inside of your house), domin ba ni da abin da zan sha, or, ba ni da komi na sha (lit., I have nothing of drinking). ka gaya masa idan ya zo wurina (lit., to my place; a literal translation of the English given would not be idiomatic Hausa) gobe ba zan ganshi ba. ḡaria akeyi ba asamun gaskia wurinsu (ba). na ji daḡi da zuanka.

### VIII.

Give me more to eat, this is not enough. All right, I will increase it. My slave has gone to seek the boy, but he has not found him; you, there, go and seek for him and bring him here. I want you to take this piece of cloth to the broker for him to sell; if he sells it take the money, buy me a ram, and bring back here the rest of the money. Is this horse for sale? No; it was sold yesterday. I want to buy a camel. Where is one to be found (lit., where is it found)? The owners of the camels are in the market, buying and selling. Can this river be crossed? No, it cannot be crossed, it never dries up. Do you wish the king to give you a canoe in order that you may cross? The king says that you are to give him what belongs to him. All right, I will give it up.

abokina ya tarieni a hainya. na gam(m)u da fatake chik(k)in daji sun kwanta (or suna kwanche) a en(n)ua na tardasu don su kaini gari. tashi ka kawo mani rua en sha. na chik(k)a goran rua da

safe amma ya zuba (or zube) yarona ya zubdashi. **ka**ka ka bata litafi nan? ban san(n)i ba na same-shi ya bache. tafas(s)a mani rua. rua ya tafas(s)a (or tafas(s)u). bani tafas(s)ashen rua. saanda andaffa abinchi ka gaya mani. bani daffafen abinchi. nama ya daffu. taf(f)i kasua ka saiyo mani surdi. maisurdi ya **ki** sayerwa. **ar**assa surdi chik-(k)in kasua. ka taf(f)i ga wani ka saiyo.

## IX.

I want you to go to the king and tell him that I thank him for the present which he has sent me. Whence did these traders come? From Yola; they are on their way to Kano with ivory. How long have they been travelling? They have been two months on the road. I want a camel; if I give you a horse in exchange for your camel, will you agree? No; I have not a camel to give you, only a pack ox. Had I known this, I would not have come to you. Did you see him? Yes, when I went to his house I found him sitting at the door of his house with his son, who is called Joseph. In olden time the men of this country were wont to fight with one another. Tell the carriers to get up and stand in line—no, not like that; they must line up; I do not want them to stand with intervals between.

taf(f)i ga (or wurin) abokina ka faɗa masa (or mai) ina zua gareshi. ina so en yi magana da shi bis(s)a bat(t)un doki. tunda ni ke ban tab(b)a<sup>1</sup> ganin irinsa banda (or sai) yau. mutanen da ka gani masuzua gonake sun fit(t)o dag(g)a chik(k)in gari, ba su kwana awojen gari don tsoron yaƙi. domi su ke jin tsoro yanzu tunda turawa su ka zo babu sauran yaƙi (lit., no remainder of war). da babu yaƙi da ka ga garurua kus(s)a da kus(s)a (or kus(s)a da juna) koenna aƙasa nan. yanzu banda

<sup>1</sup> lit., touched; this is the usual way of translating "ever" before a verb.



kango ba ka ga komi ba achik(k)in daji. angina garin nan gab(b)an yaƙin tukur sarikin kano, an-chishi tun ba ka zo ba. mi zaka bani maimakin (or amaimakin) wonan?

## X.

Where has the owner of these sticks gone? How many loads have you? I have many (lit., they are many). All right, go and get ready and bring all your loads here very quickly. Is it long since this merchant came to this town? Yes, it is many years since he came. In a few days (lit., in these days) he will start to go to his house. The king made a proclamation to the effect that the people should repair the huts in their compounds. In the Hausa country there are many kings; besides the king of the town, the man who looks after the market is called the king of the market, the attendant at the gate is the king of the gate; there are also many others. What kind of monkeys are there on the banks of the river Benue? There are an unlimited number of kinds; those that are commonest (lit., surpass as to plenty) have faces like dogs. Send to the horsemen (and tell them) to saddle up (lit., make saddles) quickly. Have the donkeys been brought? Not yet, only the camels. Come and help me.

chik(k)in hausa angina ɗakuna da tubali anrufesu da tukurua da chiawa aikin maza ke nan mata su kan ɗeb(b)e chik(k)in ɗaki. akoi kifi chik(k)in kasua? akoisu. sariki ya yi doka kad(d)a asare itatuan kusa da gari, yanzu bayi su kan taf(f)i nesa su saro itachen wuta. waɗ(ɗ)a-nan irin takalman da ni ke so. ba arassa garurua (or garuruka) aƙasar (or achik(k)in kasar) kano. hausawa su kan zamna chik(k)in gari fulani masu-shanu su kan zamna chik(k)in ruga. ka gaya wa (or ma) sarikin jirigi shi aiko mini jiragensa (or

da jiragensa) duka aƙetaren nan ina so en ƙetare gulbi. awakin nan ba nawa ba ne; kamo akwiata dag(g)a chik(k)insu ka kore saura dag(g)a chik(k)in gid(d)a. akoi makafi dayawa achik(k)in kano, dā waɗ(d)ansu malamai ne yanzu ba su iya koiya wa (or ma) yara karatu. dag(g)anan zua kano kwana nawa ne ahainya. achik(k)in kwanakin nan āyi rua.

## XI.

What is the price of this camel? It is cheap; its price is not great, 150,000 cowries. No, it is dear; make me a reduction. Well I will reduce it for you by 2,000. No, (reduce it by) 5,000. Well, I will reduce it for you by 3,500. All right, I agree; that makes 146,500 (lit., 146 zambar and 500 cowries). Do not count your cowries six at a time, but count them by fives. How many times have you been to Sokoto? I have never been to Sokoto, but I have been three times to Wurno. Here, caravan-leader, divide this money amongst the carriers; pay them a thousand each. Let three men get up; let two of them draw and bring water, let the third man of them seek and bring wood. How many horses are brought? Ten. How many of them are yours? Not one. (For this use of *ko*, cf. p. 19.) I am a poor man; I have not even a single cowrie. When are you going to do this work? I have no opportunity (at present); I will do it some time.

kurɗin raƙumi chik(k)in kasuar kano dag(g)a zambar ɗari da asherin (or miya wa asherin) har zambar ɗari shid(d)a, na doki dag(g)a zambar hamsin har zambar ɗari uku. kurɗin jaki kotanchin rab(b)in kurɗin doki ne. kurɗin bawa nawa ne tunda turawa ba su zo kano ba? yarinia akansayer da ita zambar metin akansayer da yaro minya wa hamsin. kowache rana ka kan gani bayi kaman ɗari biar chik(k)in kasua. ina da doki

uku ɗaia chik(k)insu yina da baya (lit., has a back, cf. p. 87) ɗaia kuma ba shi da kaf(f)a (lit., has not a foot), ɗaia kuma na badashi aro ga abokina, shi ya sa ni ke taf(f)ia aƙas(s)a. kurdin ƙwoi nawa ne chik(k)in ƙasar hausa (or chik(k)in hausa). hausawa ba su chin ƙwoin kaji sai na zabi. idan baƙo ya tambayi ƙwoin kaza su kan kawo masa. ƙwoin da su ke kawowa rab(b)insa duk batache ne (lit., spoilt). battun kurdin ƙwoi da na tambayeka ba ka gaya mini ba. kurdinsa alokoja dayawa guda ɗaia ɗari ne amma akano kurdi asherin asherin ne.

## XII.

Do you prefer a male or female camel? I prefer a male camel, because it is stronger than a female. This mare is faster than your horse. A she-goat is more useful than a he-goat. Who is this? He is my brother. Has he the same father and mother as you have? No; we have (only) the same mother. In Hausaland, any man who belongs to your town (lit., he with whom you have a town in common), if you meet him in another country you would always (lit., only) call him your brother. A gentleman (lit., a big man) would not act thus. This load is too heavy for me. It is a lie; it is lighter than all the others (lit., it has not weight like the rest). It is true; but I am a small boy; it is better for you to give me a small load. This room is small; it is (too) confined for me. Give me some boiling water. Are the cakes baked? Yes, they are baked. A worthless man never speaks the truth; he is utterly shameless (lit., there is a lack of shame to him).

taƙobin nan da tsada ya ke (or yi ke), or taƙobin nan ya faye tsada, kurdinsa ya yi mini yawa. nuna mini wani wanda ya fi wanan araha. wani irin abinchi baƙaƙen mutane su ke chi? hausawa

sun fi chin dawa. minene dawa? wani irin jan kwaya kanƙane mata su kan nik(k)a shi aduchi su kan dak(k)a shi achik(k)in turumi. yorubawa su kan chi doiya ba su iya daukan kaya da bahausha ke dauka sai rab(b)i hak(k)anan hausawa su kan che. yausha zaakare abinchi (lit., when will it be finished)? ina jin yunwa. tsofon nan ɗan uwana ne anhaifemu gari ɗaia, matata kanua tasa che. achik(k)in hausa ba aƙe bab(b)an mutum yina chiwo anfi faɗ(ɗ)an ba shi da lafia. na jin tausayen abinda ya sameka. abokanmu sā yi murna da komowanmu.

## XIII.

My friend, do not go to our house; let us stay together and start at the same time in the morning. Can you tell me how this man died? No I do not know exactly, I have only just returned from a distant place; but I heard news that he mounted his horse, went to the market, fell off, and died straightway. Really! Yes, that is so. Here, horse-boy, wait a little till I come back; I am not going far, and I want you to wait for me here. Will you come in the evening, or to-morrow morning? I am bound to come this evening. This boy's master made him do this work, and he was compelled to do it. I had great difficulty in finding the way. Where did you pass the night? I slept at a town called *sabon-birni* (lit., Newtown): I lost the way from there. What caused you to lose the way? It was the river that prevented me from crossing (lit., passing). Yes, that is so; it often does so. Tell the carriers to get up immediately, as I wish to start. In Hausaland it is never so cold as it is in England.

yausha (or wani lokachi) ka tashi? saanda na samu takerdarka saanan (or kana) na tashi. domi ka deɗ(ɗ)e ahainya abinda na gani ka yi taf(f)ia (i.e. as far as I saw you travelled) sanu sanu. da ka yi

sauri, da kana nan tun daɗ(ɗ)ewa, or, da ka deɗ(ɗ)e da zua. enna zan fura wuta? fura koenna, kad(d)a ka dameni kuma sai abinchi ya daf(f)u, saanan ka komo. kai madugu! naam. maz(z)a ka tara fatake. rafin nan ya faye zurfi ya kamata masudawaki su chi gab(b)a masujakai su bisu ahanƙali. daura kaya daidai kad(ɗ)a su faɗa arua kad(d)a jakai su shig(g)a rua gab(b)a ɗaia sai su bi juna su shig(g)a ɗaia ɗaia. tunyaushe ka ke achik(k)in ƙasar hausa? mi ka ke tamaha (or tsamani)? ina tunanin ko na tashi gobe. woni woje zafin dere ya kus(s)a zafin rana. kad(d)a ka makara.

# HAUSA ALPHABET.

Letters.	Unconnected.	Connected only with the preceding.	Connected on both sides.	Connected only with the following.	Pronunciation.
اَلِف Alif	ا	ا	—	—	Not pronounced
بَا Ba	ب	ب	ب	ب	English <i>b</i> <sup>1</sup>
تَا Ta	ت	ت	ت	ت	„ <i>t</i>
چَا Cha	چ	چ	چ	چ	Soft <i>ch</i> as in <i>church</i>
جِیم Jim	ج	ج	ج	ج	English <i>j</i>
هََا Hha	ح	ح	ح	ح	Strong <i>h</i>
خَا Kha	خ	خ	خ	خ	<i>kh</i> , or hard <i>ch</i> , as in Scotch <i>loch</i> <sup>1</sup>
دَال Dal	د	د	—	—	English <i>d</i>
ذَال Zal	ذ	ذ	—	—	„ <i>z</i>
رَا Ra	ر	ر	—	—	„ <i>r</i> <sup>1</sup>
زَا Za	ز	ز	—	—	English <i>z</i> , usually pronounced the same as ذ
سِین Sîn	س	س	س	س	English <i>s</i>
شِین Shîn	ش	ش	ش	ش	„ <i>sh</i>
صَاد Sâd	ص	ص	ص	ص	„ <i>s</i> , pronounced the same as س
ضَاد Dâd	ض	ض	ض	ض	English <i>d</i> or <i>l</i>

<sup>1</sup> For fuller explanation of the sound of these letters, cf. pp. 7, 8.

Letters.	Unconnected.	Connected only with the preceding.	Connected on both sides.	Connected only with the following.	Pronunciation.
ٹا Ta	ط	ط	ط	ط	English <i>ts</i> , sometimes <i>t</i> , also frequently used to represent hard <i>ç</i> or <i>dt</i> sound <sup>1</sup>
ٹا Tsa	ظ	ظ	ظ	ظ	English <i>ts</i> , very seldom used in Hausa
عَين Ain	ع	ع	ع	ع	Not pronounced
غَين Ghain	غ	غ	غ	غ	English hard <i>g</i>
فَا Fa	ب	ب	ب	ب	English <i>f</i>
قَاب Kâf	ق	ق	ق	ق	<i>k</i> , a sub-palatal guttural <i>k</i> <sup>1</sup>
كَاب Kâf	ك	ك	ك	ك	English <i>k</i>
لَام Lâm	ل	ل	ل	ل	„ <i>l</i> <sup>1</sup>
مِيم Mîm	م	م	م	م	„ <i>m</i>
نُون Nun	ن	ن	ن	ن	„ <i>n</i>
هَا Ha	ه	ه	ه	ه	„ <i>h</i>
وَآ Wâ	و	و	—	—	„ <i>w</i>
يَا Ya	ي	ي	ي	ي	„ <i>y</i>

The reader who is acquainted with Arabic will observe that ت and ض, which represent *th* and a sort of palatal *d* respectively in Arabic, are pronounced *ch* and *l* in Hausa. The letter ض is, however, very rarely used.

<sup>1</sup> For fuller explanation of the sound of these letters, cf. pp. 7, 8.

The Arabic language contains several distinctions of sound which are not found in Hausa at all. Thus no clear or uniform distinction is recognized by the Hausas between ز and ذ, س and ص, ح and ه.

The letters *alif* and *ain* are used in Hausa simply as the bearers of the vowel-sounds, and are frequently interchanged; cf. *ita* اِتْ and اَيْتْ she; the presence of an *alif* does not necessarily imply that the syllable is long, or that the accent rests on that syllable. The letter ع *ain* is not at all commonly used by the Hausas except in words which they have borrowed from Arabic. Many words when they stand at the end of a line or sentence, especially in poetry, have a final ا *alif* or ي *y* which they would not otherwise take.

**Hausa Vowels.**—The vowel sounds used by the Hausas are: a َ as in father, e ِ pronounced like a in fate,<sup>1</sup> ى ِ or ِ as i in ravine or ee in feet, ِ a shortened e or i, e.g. لَافِ *litafi* or *letafi*, writing; it is also used for i in a closed syllable, i.e. when it is preceded and followed by a consonant as in *linke* لِنِكِي, to roll up. When َ occurs in a closed syllable it is sometimes pronounced a as in rag, sometimes e as in beg, thus *farifet* فَرِفَتْ, very white. The long vowel o is written ُو, thus رُوْغُو *rogo*, to ask; o in a closed syllable is written ُ, thus كُونْغَا *konga*, a plain; the sound u as in flute is written ُو, or occasionally ُ, thus سَامُو *samu*, to find; u in a closed syllable is written ُ, thus مُسْكَ *muska*, musk.

**Diphthongs.**—The diphthongs are اِي ِ, pronounced like i in nice, thus مَيتَا *maita*, witchcraft; اُو ُو pronounced like ow in how, thus بَوْتَا *bauta*, slavery; and اِي ِ

<sup>1</sup> In modern Arabic the sound of the Italian *e* is often represented thus ِ, cf. Wright's "Arabic Grammar," I. 6, rem. c. The sound of ِ inclines in later times and in certain localities from *ā* to *ē*, just as that of *fatha* does from *ā* to *ē*.



oi, pronounced like oi in loiter, thus بَكِّي *lokkoï*, seven; iu وُو, like ew in shrew, *shiu* شُو, silence. Diphthongs in closed syllables are written with the first vowel of the diphthong only, e.g. حَنِيَا for *hainya*, دَوُونِيَا for *dawoinya*.

**Accents.**—As the emphasis laid on different syllables differs a good deal in different localities, very sparing use has been made of accents. They have only been employed where the emphasis to be placed upon a syllable is very pronounced or specially liable to be misplaced.

**Hamza.**—The sign *hamza* ʾ which the Hausas have borrowed from the Arabs, and which denotes the cutting off of the stream of breath which can precede or follow a vowel, is more often omitted than inserted.

The student is reminded that he must be prepared to find considerable variety in the systems of writing adopted by different Hausa mallams. In the specimens of Hausa writing contained in this grammar an attempt is made to represent the method adopted by the best educated and most representative Hausas. The divisions between words are also differently made by different writers; pronouns and prepositions are sometimes joined on to substantives or verbs and sometimes written as separate words.

In the selected readings which follow no attempt has been made to correct the native writing so as to produce uniformity.

# THE LORD'S PRAYER.

عِبُّوْهُ وَنَدِّ كِبٰى ثَكْنٌ سَمَا \* اَطْرَكْبٰى سُنْدَك \*  
 سَرَوْتَرَكْ تَاذُو \* اَبْنَدَ كَكْبٰى سُو اَيْش ثَكْنٌ  
 دُونِيَا كَمَرْ يَدَ اَكْدِيْنَسَ ثَكْنٌ سَمَا \* كَبَامُ رَانَدَغ  
 اَبْنَدْنُ يِنِي \* كَغَاْفَرَتَا مَم لِيْبِنْمُو كَمَرْ يَدَ مُوْكَم  
 مَنَا غَاْفَرَتَا مَوْدَنَدَ سَكْدِيْبِي مَم لِيْب \* كَدَ كَكَيْم  
 وَرِن جَرَبَا \* اَمَا كَبْنَدْنُم دَغ شَيْطَان \* غَمَا  
 سَرَوْتَا دَعِيْكُو دَغْرَمَا نَاكْ نِي حَرَّ اَبَدَا \* اَمِيْن

## TRANSLITERATION.

ubammu wanda ke chik(k)in sam(m)a, atsarkake  
 sunanka; sarautarka ta zo: abin da ka ke so  
 ayishi chik(k)in dunia kamar yad(d)a akeyinsa  
 chik(k)in sam(m)a. ka ba mu rananga abinchin  
 yini. ka gafarta mamu laifinmu kamar yad(d)a  
 mu kuma muna gafarta ma waɗ(ɗ)anda su kan yi  
 mamu laifi, kad(d)a ka kaimu wurin jaraba,  
 am(m)a ka chechemu dag(g)a shaitan: gam(m)a  
 sarauta da iko da girma naka ne har abada.  
 amin.

## NOTES AND ANALYSIS.

عمو ubammu, our father. mu, 1st p. pl. inseparable poss. pron. (cf. p. 25). -nmu is frequently pronounced (and sometimes written) -mmu.

وَدَ كَي wanda ke, who art. The fuller form of expression would be وَدَ كَا كَي wanda ka ke, lit., who thou art.

سَمَا sam(m)a, heaven, is a borrowed Arabic word denoting the heavens or the firmament.

اَطْرَكِي atsarkake, let it be sanctified. cf. E. 30. mu tsarkaka zuchiarmu, we cleanse our hearts.

سَرَاوَتَا sarautarka, thy kingdom. The word sarauta usually denotes the territory governed by a king, not the sovereignty of the king. To express this latter idea it would be better, perhaps, to use the Arabic word mulki. The feminine suffix -rka is used, as sarauta is feminine, cf. p. 24.

اَيِشِي ayishi, let it be done. For use of passive imperative, cf. p. 40.

كَامَر يَدَ kamar yad(d)a, like as. r, the feminine form of the connective, is used instead of n, as kama, likeness, is feminine; the expression kaman yad(d)a (or yed(d)a) is, however, frequently heard.

اَكِيْئَسَا akeyinsa, lit., let there be its doing. The prefix ake is used to denote the passive of the continuous present, cf. p. 38.

رَانَنَغَ rananga, this day. For use of the demonstrative pronoun -nga, cf. p. 12.

اَبِيْنْشِيْن يِيْنِي abinchin yini, the food of to-day. yini is frequently used as a verb, meaning to stay at a place for a day.

كَافَاَرْتَا ka gafarta, thou didst forgive. gafarta, or yin gafarta, to forgive or excuse; cf. gafara, pardon!

مَمَ mamu, to us. For uses of ma, cf. p. 51.

سُكْنِيْ su kan yi. kan is used in a frequentative or habitual sense, cf. p. 34.

وَرِيْن wurin, lit., the place of, is very commonly used as a preposition, cf. p. 51.

جَرَبَا jaraba, trial or temptation.

حَرَا بَدَا har (or hal) abada, for ever, from Arabic اَبَدَ eternity.

### A WAR SONG.

A SONG of Abdallah, the son of Fodio, on the occasion of the repulse of Yunfa, king of Gobir, from an attack upon the town of Rega Fako.

يَنْ عُوا مِنْ غُودِي اللَّهُ      مَنِّي اِيْمَنِّي دَصَلَا  
حَرَّ جِهَادٍ دُنْكَ جَلَا      مَنَكْشِي دَنْغِي نَدَلَا  
سُنَّ سَنٍ سُو سُنِّي تَرْكَ

3

مَنَكْشِي الْكَافِرَاوَا      سُو سُوَا نَبِي غُوبِرَاوَا  
سُنْتَبُو دُنَّ قَادَرَاوَا      سُو دَسَاشِنَّ اَسْبِنَاوَا  
سُنَّ تَبُو سُو دُكَ دَسَرْكِي

6

تَنْ كُتُو سُو سُنَّ كَدَاتَا      بَابُ بَامَا سَيَّ تَمَاتَا  
سُنِّيُو لَيِّمَا دَمَاتَا      رَايَ كَسْكُو مَنَكْشِنَتَا  
سُنَّ سَنِي دُنَّ بَابُ دُمَكِي

9

بَابُ سَارُورِ وَيُنْبَا      يَابِي بُوبُورَا دُكُنْبَا  
 سُنَّ تَبُورُ دُكُ بَابُ فَنْبَا      سُنَّ كَذَاتَ حَرِّ مَحْيَا  
 سُنْبُورُ سَاشِ غَمِيكَ

12

اَنْغَرُمُو سُنْكَ بَرَسْ      دُكُ دَرَاْفَمَ غَوْنَسْ  
 مَيَا مَيَا مُنْكَ كَسْ      سَرْفِي يَهْنَشِ وَنَسْ  
 مُنْكَ كَسْ بَرْدِي دَغْرِكَ

15

مَاسْ لَبْدِي دُكُ نَبَادَا      مُنْكَ كَسْ دُنْ عِبَادَا  
 غُرْغُرُ دُكُ بَا مُتَادَا      دُنْ مُسَمَّ رِيْبَا دَلَادَا  
 بَابُ وَحَلَا بَابُ آيِكَ

18

غُوبَرَاوَا كُنْيِي رَاكِ      كُنَّ تَبُورُ كُو دُكُ دَرَاكِ  
 كُنْكَدَمُ فُوفَا ثَمَاكِ      كُنْيِي سَسَاكَ تَجَاكِ  
 يَبُورُ فِلْكِ دَتِيكِ

21

غُوبَرَاوَا كُنْيِي لَعْنَا      كُنَّ تَبُورُ دُنْ كُوْدَ سُنَا  
 كُنْكَدَمُ كُو دُكُ كَهْدَا      مَاسْ دِنْنِي مَاسْدَنَا  
 مَاسَالْعَادَا غَسْرِكَ

24

دَكْنِي دَي كِي تَتُّوبَا      مَّندُولْ ذِينَا تَسُوبَا  
حَرِّ تَمَنْتَكَا تَبَابَا      تُكْنِيلْ بَاو تَتَابَا

مَنْكَشِيْسُ بَابُ طَمَكِ

27

كُوَانَا يَو غَامُ دَامُو      كُو فِتَا سُو بَا سُسَامُو  
سُنْ شِغِي فَنْتْ دَرَمُو      دُنْتَطُورُنْ مَاسْكَامُو

مَاسُورَوَادْ دَكْلَكِ

30

دُوكِيْمُو غَاتْ غَامُ      دُورِانْ سُنْسَامُ نَامُ  
دُنْ تَالَلَهْ بَاسُ بَامُ      أَبْ كَطْنُ سِي سِي تَكَامُ

ذَاسْتِنْ تَارَا دَغْمَكِ

33

يَنْبَقْ يَفَنْفَنْتْ دُذِيَا      حَرِّ سَرَكِي سُدِيِي كُمِيَا  
سُنْ سَنِي يَا يَبِتْ سُمِيَا      يَغْدَانُو مَاسْتِنِيَا

بَابُ لَهْدِ بَابُ دُوكِ

36

يَغْدَانُو مَاسْتَعُو      يَنْ حَوَارِي مَاسْبَعُو  
مَاسِيْنْ دَاكْ دَكْلَعُو      سُنْكَ كُورِي يَنْبَقْ رَعُو

ذَاسُ غَادُولْ سَرَكِي

39

مَاسَرِيعَنَ ذَنْغُ عُكْ      سُنْكَ كُورِي سَنَسَنْدُكَ  
 ذَاسِبِنْكَ حَرَّ غَرِنْكَ      اَنِيسُ ثِن حَطْنُكَ  
 سِي فَبَا كُو كُنْيِي رَاكِ

42

ثِن كُتُو مُو مُجِي ذَاكِ      ثِن بَعْنُوتُو يِي سَافِ  
 غُوبِرَاوَا كُنْيِي بَافِ      ذَامُ الْفَاصَاوَا يَافِ  
 بَدَّ ذُو مُو ذَامُ دَاكِ

45

يَعْغُفَاوَا كُنْ يِي وَاشِ      كُنْتَبُو دُنْ يَادَ مَاشِ  
 كُنْتَبُو كُنْ دَوَكْ بَاشِ      ذَامُ حَقَّا بَابُ بَاشِ  
 دُنْ كُجَتَ فَيِ غَبَاكِ

48

وَنَسُ ثِن مُذَبَذَبِينَا      دُوكِيسُ تَبِي دِينَا  
 غَاسُ سُنْ ذَمَّ بَاسَفِينَا      مُوَامِيرُ الْمُومِينِينَا  
 مَنُكَ سَامُ مَنْيِي سَرَاكِ

51

## TRANSLITERATION.

yan uwa mun gode  
 allah  
 har jihadi donka jalla

mun yi imanchi da  
 salla  
 mun kasshe dengi na  
 dal(l)a<sup>1</sup>

sun sani su sun yi tarki<sup>2</sup>

mun ka(s)she alkafi-  
rawa

**su su(a) ne gobirawa**

sun taf(f)o don kadi-  
rawa<sup>3</sup>

su da sashin asbi-  
nawa<sup>4</sup>

6            **sun taf(f)o su <sup>5</sup> duk da sarki**

chan kwoto su sun  
kazata<sup>6</sup>

**babu fama sai ta mata**

sun bero laima da  
mata

**rayi<sup>7</sup> kasko mun ka(s)-  
sheta**

9            **sun sani don babu dumki**

**babu saruru<sup>8</sup> wa yunfa**

ya yi bobowa da  
kunfa

**sun taf(f)o duk babu  
kanfa<sup>9</sup>**

sun kazata har ma-  
haifa

I2                      sun bero sashi ga maiki<sup>10</sup>

ingaramu sun ka ber-  
su

duk da 'rakuma ga  
wansu

mayya mayya<sup>11</sup> mun-  
ka kassu

**sarkaki<sup>12</sup> ya fanshi  
wansu**

15            mun ka kas barde<sup>13</sup> da garki<sup>14</sup>

masulifdi <sup>15</sup> duk na  
fad(d)a <sup>16</sup> \*

munka kassu don  
ibada

gurguri<sup>17</sup> duk ba mu  
tada<sup>18</sup>

don mu sam riba da  
lada

18                    bab<sup>19</sup> wohal(1)a babu aiki

**gobirawa kun yi raki**

kun taf(f)o ku duk  
da zaki<sup>20</sup>

kun ka zam ɓoɓa<sup>21</sup>  
tumaki

kun yi sassaka<sup>22</sup> ta  
jaki

21            ya bero falke da taiki

\* In this and in many other cases the Hausa scribe has written ɗ but ɓ represents the correct pronunciation.



- gobirawa kun yi la'na                      kun taf(f)o don kauda  
sunna  
kun ka zam ku duk                      masudinini <sup>24</sup> masu-  
kahunna <sup>23</sup>                      zanna <sup>25</sup>
- 24                      masualada <sup>26</sup> ga sarki
- da ka che <sup>27</sup> dai kuy                      munduwal <sup>29</sup> zina <sup>30</sup> ta  
tatuba <sup>28</sup>                      soba <sup>31</sup>  
har tamantaka <sup>32</sup> ta                      tukunyal bawa <sup>33</sup> ta  
baba <sup>33</sup>                      taba
- 27                      mun ka(s)shesu <sup>34</sup> babu tsamki
- ko'ina yau gamu zamu                      ko fit(t)a su ba su  
samu  
sun shige kunchi da                      don ta tsoron masu-  
ramu <sup>35</sup>                      kamu
- 30                      masuwarwada <sup>36</sup> da kulki
- dukiyammu <sup>37</sup> gata                      dauri <sup>38</sup> en sun samu  
gamu                      namu  
don ta allah ba su                      abu kaɗ(ɗ)an sai suyi  
bamu                      takamu
- 33                      zasu chin tara da gumki <sup>39</sup>
- yunfa ya ƙanƙanta                      har saraki sun yi  
dunya                      kumya  
sun sani ya bata                      ya gudano masuchin-  
sumya <sup>40</sup>                      ya <sup>41</sup>
- 36                      babu lifdi babu doki
- ya gudano masu-                      yan huware <sup>43</sup> masu-  
taggo <sup>42</sup>                      faggo <sup>44</sup>  
masuyin ɗaki da kal-                      sunka kore yunfa  
go <sup>45</sup>                      raggo
- 39                      zasu gadowal saraki

- |                                    |                                       |                                   |
|------------------------------------|---------------------------------------|-----------------------------------|
| masurigan                          | zangu                                 | sunka kore sansanin-              |
| uku <sup>46</sup>                  |                                       | ku <sup>47</sup>                  |
| zasu binku har garin-              |                                       | aniyansu chin hat-                |
| ku                                 |                                       | sinku                             |
| 42                                 | suy k̄iba ku kun yi raki              |                                   |
| chan kwoto mu mun                  |                                       | chan fa funtu ya yi               |
| ji zaḱi                            |                                       | saki <sup>48</sup>                |
| gobirawa kun yi baḱi <sup>49</sup> |                                       | zamu alḱalawa <sup>50</sup> yaḱi  |
| 45                                 | fid(d)a zomo <sup>51</sup> zamu daḱi  |                                   |
| ya'ḱubawa <sup>52</sup> kun yi     |                                       | kun taf(f)o don yada              |
| washi                              |                                       | mashi <sup>53</sup>               |
| kun taf(f)o kun dauki              |                                       | zamu haḱḱa <sup>54</sup> babu     |
| bashi                              |                                       | fashi                             |
| 48                                 | don ku jita <sup>55</sup> fai ga baki |                                   |
| wansu chan muzab-                  |                                       | dukiyassu tafi dina <sup>57</sup> |
| zabina <sup>56</sup>               |                                       |                                   |
| gasu sun zam fasi-                 |                                       | mu amir-al-mumini-                |
| ḱina <sup>58</sup>                 |                                       | na <sup>59</sup>                  |
| 51                                 | munḱa samu mun yi sarki               |                                   |

## TRANSLATION.

- |   |  |
|---|--|
| Brethren, we thank God ;  | We perform acts of faith<br>and prayer ; |
| Even holy war for Thee<br>the Exalted One :                                 | We slew the breed of<br>dogs,            |
| 3        They know (now) that their task was beyond their<br>strength.      |  |
| We have slain the<br>heathen ;  | Who were they ? The<br>men of Gobir.     |
| They came for the sake<br>of (fighting) the fol-<br>lowers of Abd-el-kadr : | They and half the men<br>of Asben,       |
| 6        They came, all of them, together with (their) king.                |  |

There at Kwoto they  
fled,  
They left (for us) tents  
and women,

There was no fighting,  
save of women,  
We destroyed life as  
though it had been a  
bowl,

9 They know that there is no repairing.

There is no one so foolish  
as Yunfa,  
They came all of them,  
there was no one left  
at home,

He made much splutter-  
ing and froth,  
They fled even to their  
birth-places,

12 They have left half (their number) to the vultures.

Their chargers they left  
behind,  
Their great ones we  
killed,

Their camels, too, for  
others,  
The thorn-bush saved  
some;

15 We slew their horsemen, both light and heavy.

All the mail-clad coun-  
sellors,  
All the foot-soldiers, we  
did not choose between  
them,

We slew them in the  
service (of God),  
To get profit and reward,

18 Without trouble, without labour.

Ye men of Gobir, you  
were fearful;

You came, all of you,  
with your lion-like  
king;

You became like unto  
sheep,

You ran away like a  
donkey

21 That leaves behind (it) the merchant and its bag.

Ye men of Gobir, you  
have brought a curse  
upon you :

You all became like  
women

You came in order to  
turn aside the right  
way,

Who blacken (the teeth),  
and are in female at-  
tire,

24       Who make obeisance before the king.

Had you known, you  
would have repented !

Even the girdle of Baba,

The golden bracelet of  
Soba,

The tobacco pipe of  
Bawa,

27       We have taken them without a blow.

To-day behold us ; we go  
everywhere ;

The thick bush and holes  
did they enter,

They cannot even go  
forth ;

For fear of those who  
take captives,

30       Of those armed with hatchets and clubs.

Behold us, behold our all,

(Even if we said) for  
God's sake, they did  
not give it us,

Formerly, when they  
found that which be-  
longed to us,

(For any) little thing  
they seized (our goods),

33       Now they will have to pay fines and ransoms.

Yunfa would humiliate  
the world ;

They know that he de-  
stroyed spiders' webs,

Even kings feel ashamed ;

He fled from a bare-legged  
people,

36       Who had neither coat of mail nor horse.

He fled (from) the men  
with short shirts,

Who live in reed huts,  
who possess but a  
woman's load,

Who make their huts  
out of the kalgo-tree ;

These are they who drove  
away the coward Yunfa.

39 They will be the heritors of kings.

They whose apparel costs  
but 300 cowries,

They drove away your  
army,

They will follow you to  
your country,

Their purpose is to seize  
your corn ;

42 They will fatten while you tremble.

There at Kwoto we tasted  
the sweets (of victory),

There the naked found  
fine cloth.

Ye men of Gobir, ye have  
guests with you ;

We are coming to Alka-  
lawa to war ;

45 We who had to drive out the hares are coming to  
(your) houses.

Ye men of Yakuba,  
ye sharpened (your  
swords),

Ye came to cast the  
spear,

Ye came to collect a debt,

We will do that which is  
right without delay,

48 Therefore hear it openly from my mouth.

Some there were waver-  
ers ;

Their wealth was more  
(to them) than their  
religion ;

Behold them, they have  
become profligates,

We, the prince of the  
believers

51 We have found and made him king.

## NOTES.

The king of Gobir was the most powerful king in the Hausa States prior to their conquest by the Fulani, Fulbe, or Fulahs, as they are variously called. The author of this song was Abd-illahi, son of Fodio, who is probably to be identified with the copyist of F. in "Specimens of Hausa Literature." Yunfa, king of Gobir, had made an attack upon Othman at Ruga Fako, and had been defeated with much loss. Subsequent to the battle of Ruga Fako, and, apparently, to the composition of this song, Yunfa was defeated and killed at Kwoto, and Alkalawa, the capital of Gobir, was captured by the Fulahs. The battle to which this song refers took place about the year 1804.

<sup>1</sup> dal(l)a, a rare word for dogs; also the name of the first king of Gobir.

<sup>2</sup> tarki, a Sokoto word denoting an impossible task.

<sup>3</sup> kadirawa. The reference is to the sect founded by Abd-al-kadr, of Silani, of Bagdad, 561 A.H., i.e. 1165 A.D. Si Ahmad ben Idris, Sheikh of the Kadirawa order, sent missionaries into N. Africa during the early part of the 19th century. The majority of the Fulani, including Othman dan Fodio and his adherents, belonged to this sect.

<sup>4</sup> asbinawa, people of Asben, a name given to one of the Tuarek tribes.

<sup>5</sup> su; another reading is wai, they say.

<sup>6</sup> kazata, probably a Sokoto word meaning to run away; or perhaps we should read *sunka zata*, they thought. In this case we should translate, "they thought that there would be no fighting except with women" (cf. line 19).

<sup>7</sup> rayi, i.e. rai yi. rai is masculine, but is here treated as feminine for the sake of the rhythm; yi denotes "like." cf. A. 6.

<sup>8</sup> sarewa is applied to a useless, foolish person.

<sup>9</sup> kanfa, a Sokoto word equivalent to *saura*, remainder.

<sup>10</sup> maiki, or meke, a species of eagle or vulture.

<sup>11</sup> mayya mayya, usually written *mainya mainya*.

<sup>12</sup> sarkaki, sometimes written *sirkakia*, a thorny bush which grows near water. The meaning of the passage is, that some secured their safety by hiding in the bush.

<sup>13</sup> barde, cavalry without shields.

<sup>14</sup> garki, cavalry with shields.

<sup>15</sup> masulifdi; lifdi, or lifudi, is a quilted shirt worn by horse soldiers.

<sup>16</sup> faq(d)a, the king's council.

<sup>17</sup> gurguri, or guriguri, properly a runner in front of a horse, so foot soldiers generally.

<sup>18</sup> tada, lit., to raise up, hence to choose.

<sup>19</sup> The MS. reads *babu*, but for the sake of the rhythm the *u* must be elided.

<sup>20</sup> zaki, lion, a title applied to a king.

<sup>21</sup> koka, a Sokoto equivalent for *kaman*, like.

<sup>22</sup> sassaka, "to jog" (of a donkey).

<sup>23</sup> kahunna, i.e. Arabic *كاهنة* the fem. form of they, used here in order to rhyme with the other lines in the verse.

<sup>24</sup> masudinini. The three last syllables must be scanned as two for the sake of the rhythm.

<sup>25</sup> masuzanna, *zan(n)e* is a woman's cloth.

<sup>26</sup> masualada, lit, those who perform the custom. It probably refers to the performance of *afi*, a form of obeisance.

<sup>27</sup> *da kache* is apparently equivalent to *da kun sani*, had you known (cf. p. 55 n).

<sup>28</sup> *tatuba*. For this use of *ta* cf. p. 87.

<sup>29</sup> *munduwa*, pl. *mundaye*, a bracelet.

<sup>30</sup> *zina*, another reading is *zinaria*, which, however, spoils the rhythm. *zina* is probably a contraction for *zinaria*.

<sup>31</sup> *Soba* was the uncle of *Yunfa*. The ring and other loot mentioned were well known heirlooms.

<sup>32</sup> *tamantaka*, a Tuarek word denoting an Asben girdle.

<sup>33</sup> *Baba* and *Bawa* were also uncles of *Yunfa*.

<sup>34</sup> *ka(s)she*, here used like *chi*, to capture, not necessarily implying destruction.

<sup>35</sup> *kunchi* is often applied to the thorn fence and *rami* to the ditch surrounding a town. The passage may mean, "they have taken refuge inside their towns."

<sup>36</sup> *warwada* or *walwada*, a long-bladed hoe or hatchet. The reference is to the inadequate weapons of the Fulani.

<sup>37</sup> *dukiyammu*, a euphonic variation of *dukialmu*. The meaning is that the speakers possessed nothing but that which they were wearing.

<sup>38</sup> *dauri*, a shortened form of *dawuri*, formerly.

<sup>39</sup> *gumki*, the money paid to ransom a captured slave.

<sup>40</sup> *sumya*, spider's web. The meaning apparently is, that in his hasty flight through the bush he broke the spiders' webs.

<sup>41</sup> *masuchinya*. The Fulanis in these days did not wear trousers. Cf. Fr. *sans culottes*.

<sup>42</sup> *masutaggo*; *taggo*, another form of *tugua*, a short, armless shirt.

<sup>43</sup> *huware*, a Fulani word denoting the reed shelters used by the Fulani herdsmen.

<sup>44</sup> *faggo*, or *paggo*, a Fulani word denoting a woman's luggage carried in a bag or net.

<sup>45</sup> *kalgo*. From the bark of the *kalgo* tree are made cords to tie up the reeds of the house.

<sup>46</sup> 300 cowries, i e. about threepence.

<sup>47</sup> *sansani*, lit. camp, here used for army.

<sup>48</sup> *saki*, or *soaki*, a valuable dark blue cloth.

<sup>49</sup> *yin baƙo* means to have a guest to stay.

<sup>50</sup> *alkalawa* was the capital of Gobir.

<sup>51</sup> *fid(d)a zomo*, for *masu fid(d)a zomo*. The meaning apparently is, that the speakers had originally to dispute their tenure with animals. They here endeavour to glorify their present success by comparing it with their former insignificance.

<sup>52</sup> *Yakuba* was the predecessor of *Yunfa*. *ya'kubawa* signifies men of Gobir.

<sup>53</sup> *yada mashi*, lit., throw spear. The expression is applied to the first war waged by a king after his accession.

<sup>54</sup> *hakka*, Arabic حَق right, or truth.

<sup>55</sup> *jita*: *ta*, refers to *magana*, which is understood.

<sup>56</sup> *muzabzabina*, Arabic, waverers. In this case, and in the three following lines, the *a* is added to the Arabic form for the sake of scansion.

<sup>57</sup> *dina*, Arabic, religious worship (cf. *addini*).

<sup>58</sup> *fasikina*, Arabic, profligates.

<sup>59</sup> *amira-l-muminina*, Arabic, a title given to the Sultan of Sokoto. The Hausa form is *sarikin musulmi*.

THE CAPTURE OF KHARTUM AND THE  
DEATH OF GENERAL GORDON.<sup>1</sup>

رَآنَا دَاكْكَمَشِ اَذِي يَكِ تَنْدَ سَابِي حَلَمَرِيْثِي  
بَابُو زَمَنُوَا \* مُتَبْنِ بَاشَا اَنَكْشَسُ \* مُتَبْنِ مَهَدِ  
كَمَا اَنَكْشَسُ دِيُو حَلَدَرِي حَلَا صَبَا \* مُتَبْنِ بَاشَا  
سُنْكَبَرِ وَنِ وَرِي سُنْكَدُو وَرِنِ مَهَدِ سُنْكَبِي  
مُنْغَجِي بَابُو قَتُوَا يُو كُنْشِمُ كَدَنِ كُنْتَبِي غَدَا  
دَدَرِي بَاشَا يَغْدُو \* مَهَدِ يَثِي تُو حَكْ ذَامِي  
مُسَبَشِ \* مَهَدِ يَبَاسُ دُكِيَا يَثِي كُنْتَبِي اِنْ  
كُنْسُو كُزُونِ ثِكِنِ سَنَسِنَا اِنْ بَكْسُو بَا كُنْتَبِي  
غَرْنِكْ \* سَكِي مَرْنِ \* يَكُوو شَانُوَا كِيْذَكْ دَرْفِي  
اَكِيْذَكْ يَكُوو كُرْدِ دِيُو يَبَا مَاسْبَاطِ يَثِي تُو وَنِنِ

<sup>1</sup> A description by a Hausa native in the Mahdi's camp.



بَانِيسُو شُكُوَانَا سَيِّ مُنْشِي دَعَكُنْ آلَلَهْ \* سَعَنْدَبْ  
 اَكْتَشِي دَاَصَبَ يَسَا مُتْبِي سُكْتَبِي غَبَزْ غَخْرْتَمْ  
 وَدَنْسُ كَمَا غَارَبُوا مَهْدِ شِنْدَغْ كُدُو \* مَهْدِ يَتَاشِي  
 اَكِيي بُوَسَا دُكْ سُكْتَبِي دُو غَخْرْتَمْ مُتْبِنْ خَرْتَمْ  
 سَكْتَاشِي اَكْغَمْ اَنْبَطْ وَنَنْ دَوَنْنْ سُنْبُغْنْ بِنْدَغَا  
 حَلْدَرِي \* سُنْبَطْ بَا سَايَا شِغْبَا \* اَنْبَطْ حَرْ غَرِ  
 يَوْبِي دَجْجَبْ مَهْدِ يَشِغْ غَرِ مُتْبِنْ بَاشَا دَسْجِي  
 حَكَنْنْ ذُئِيرُسْ تَبْتِي \* كَدَنْ مُتْبِنْ مَهْدِ سَكْسُوكِي  
 مُتْمْ يَكْنَيْسَدَ بِنْدَغْ \* سَكْكُمْ مُتْمْ كَمَنْ عَشِيرِنْ \*  
 بَاشَا يَبْتِي بَا دَاشِغْدُو بَا حَرِ اَكْكُمْشِي \* اَنْبُغْشِي  
 دَبِنْدَغْ اَكْسَارِشِي دَتَقُوبْ \* مَهْدِ يَبْتِي اَكُو كَنْسْ  
 اَكْسَرِشِي اَكْدُوكِي نَاءَنْسْ اَكْجَبْشِي ثِكَنْ رُوَا  
 اَكُو كَنْسْ وَرِنْ مَهْدِ \* مَهْدِ يَبْتِي اَرْبِي  
 عَدَانْسْ يَبْتِي كُنْيِي مُوْغْنْ اَبْ دَوْمِ كُكْشَبْشِي \*  
 يِيي فُشِي يَتَاشِي يَكُوهُو سَنْسَنْ دَمَرِيئِي \*

## TRANSLITERATION.

rana da akakamashi anyi yaƙi tunda safe hal mareche babu zamnawa. mutanen basha anka(s)shesu: mutanen mahadi kuma anka(s)shesu dayawa hal dere hal asuba. mutanen basha sunka ber woni wuri sunka zo wurin mahadi sunka che mun gaji babu futawa yo ku chishemu kad(d)an kun taf(f)i gid(d)ada dere basha ya gudu. mahadi ya che to haka zamu yi mu sameshi: mahadi ya basu dukia ya che ku taf(f)i en kun so ku zona chik(k)in sansan(n)ina en ba ku so ba ku taf(f)i garinku. sukayi murna: ya kawo shanu akayenka da raƙumi akayenka: ya kawo kurdi dayawa ya ba masufaḍ(ḍ)a ya che to wanan ba ni so shi kwana sai mun chishi da ikon allah: saanan fa akatashi da asuba ya sa mutane sunka taf(f)i gab(b)az ga khartum wadansu kuma ga arewa: mahadi shina dag(g)a kud(d)u. mahadi ya tashi akayi busa, duka suka taf(f)i zua ga khartum, mutanen khartum suka tashi akagamu anafaḍ(ḍ)a wanan da wanan suna bugun bindiga hal dere: suna faḍ(ḍ)a ba su iya shig(g)a ba. anafaḍ(ḍ)a har gari ya waye da jijifi mahadi ya shig(g)a gari mutanen basha da suka ji hak(k)anan zuchiarsu ta bache. kad(d)an mutanen mahadi suka soki mutum ya kan yesda bindiga. suka kama mutum kaman ashirin: basha ya che ba zashi gudu ba har akakamashi: ambugeshi da bindiga akasareshi da taƙobi. mahadi ya che akawo kansa akasareshi akadauki namansa akajefashi chik(k)in rua. akakawo kansa wurin mahadi. mahadi ya che arufe idanunsa ya che kun yi mugun abu domi kuka ka(s)sheshi: ya yi fushi ya tashi ya komo sansan(n)i da mareche.

## TRANSLATION.

On the day on which the city was captured the fight was carried on from morning till night without any respite. Many of the Pasha's men and many of the Mahdi's men were killed. (This went on) till evening, till the early dawn. The Pasha's men left a certain place and came to the place where the Mahdi was and said, we are tired and have had no rest to-day; give us something to eat. If you come to the house to-night the Pasha will run away. The Mahdi said, it is well; we will do so; we will capture him. The Mahdi gave them goods; he said, go if you wish, or stay in my camp if you do not wish to go to your own town. They rejoiced; he brought them cattle, they were killed; a camel also was killed (for eating). He brought much money, he gave it to the soldiers. He said, it is well; I do not wish that he (the Pasha) should sleep before we capture him, by the power of God.

Then they rose up in the early morning. He caused his men to go to the east towards Khartum, others to the north, the Mahdi himself was at the south. He rose up and blew a trumpet, they all went to Khartum. The men of Khartum rose up; they met, they fought one with another. They fire guns, they fight till the evening, they are not able to enter. The fight went on till break of day, till the early dawn; (then) the Mahdi entered the town.

When the Pasha's men heard this their heart failed. When the Mahdi's men pierced any one (with a spear) he threw away his gun. About twenty men captured the Pasha. He said that he would not run away till he was captured. He was shot with a gun, he was cut with a sword. The Mahdi said that his head was to be brought. It was cut off and taken; his body was thrown into the water, his head was taken to the place where the Mahdi was. The Mahdi said, let his eyes be shut. He said, you have done a wicked thing; why did you kill him? He was angry; he rose up; he returned to the camp in the evening.

THE OWL, THE HAWK, AND THE KITE.<sup>1</sup>

تَاسُونِيَا \* مُوجِيَا تَي سَاتَا تَاكَوُ ثَكْنُ كُوغُنَّتَا  
 تَبُوْبِي \* شَافُو دَشَرُوَا سُكْتَلَر طُنْطَابِي دَك سَكْنِي  
 اَبَدُوْتَا . اِنْ بَسْسَامُوْتَبَا كَدَا سُوْمُو غَدَا جَنَسُو \*  
 مُوجِيَا تَسَامُو لَا بَارِ تَبُوِي \* سُنَابَدَنَّتَا تَشْعَا ثَكْنُ  
 دُوغُونِ اَيْبِي \* بَا تَهَقْتَا سَي دَدَرِي \* شَرُوَا دَشَافُو  
 سَكْسَمِلَا بَارِ مُوجِيَا نَا تَارِي دَجَمْنَا \* سَكْكَرَا جَمْنَا  
 سَكْتَنَبِينَتَا \* جَمْنَا تَبِي بَا تَدَلَا بَارِ \* سَي اَتَنْبِي  
 كَدَا مُوجِيَا تَنَّا غَدَنَس \* سَكْنِي اَكْرَا كَدَا \* كَدَا  
 يَبِي بَا شَدُوَا بَابْرُونَسَا \* سَكْنِي شَتَبُو \* يَبِي بَا  
 شَدُوَا \* يَشْغَثَكْن رُوَا يَبُوِي \* سَرَك يَسَامُو لَا بَارِ  
 يَبِي اَكَامُوسُو شَرُوَا دَشَافُو \* سَرَك يَبَاد كُرْد تَارِ \*  
 اَكِي تَرَكُو \* اَكَامُوسُو \* سَرَك يَتَنْبِينَسُو اَنَا لِيَقْن

<sup>1</sup> Written by Mallam Abda Samada, of Katsena.

\* مُوجِيَا سَكْتِي تَاي سَاتَا \* سَرَك يَثِي مِيدَسَاتَا \*  
 \* سَكْتِي فَي . سَرَك يَثِي اَنَا مَيْفِي سَكِي شَو \*  
 \* اَنَا مَيْكِي سَكِي شَو . سَرَك يَكَاهَا سَ يِينَكْس \*  
 \* يِينَسُو سَكْتِي كَوَانَا سَكَغ مُوجِيَا سَكَشِنْدَا \* مُوجِيَا  
 \* بَا تَهْدَا سَي دَدَرِي \*

## TRANSLITERATION.

tasunia. mujia tai sata ta kawo chik(k)in  
 kogonta ta boiye. shafo da shirwa suka tara  
 tsuntsaye duka suka che abidota. en ba su  
 samota ba kad(d)a su komo gid(d)ajensu. mujia  
 ta samu labari ta boiya; suna bidanta ta shig(g)a  
 chik(k)in kogon iche: ba ta fit(t)a sai da dere: shir-  
 wa da shafo suka sami labari mujia na tare da  
 jimina: suka kira jimina suka tambayeta: jimina  
 ta che ba ta da labari sai atambayi kada mujia  
 tana gid(d)ansa: suka che akira kada: kada ya  
 che ba shi zua babu ruansa: suka che shi taf(f)o:  
 ya che ba shi zua: ya shig(g)a chik(k)in rua: ya  
 boiya: sarki ya samu labari ya che akamusu  
 shirwa da shafo: sarki ya bada kurdi tari: akayi  
 terko: akkaamusu: sarki ya tambayesu en(n)a laifin  
 mujia: suka che ta yi sata: sarki ya che mi ta  
 sata: suka che kwai: sarki ya che en(n)a maikwai:  
 suka yi shiu: en(n)a maikwai: suka yi shiriu,  
 sarki ya kamasu ya yenkasu: yayansu suka che  
 koen(n)a suka ga mujia su kas(s)heta: mujia ba ta  
 fit(t)a sai da dere.

## TRANSLATION.

The story : the owl committed a theft and carried (what she stole) into her hole and hid (it) : the kite and the hawk collected all the birds, and said let her be sought for and brought : if they do not find her let them not return to their houses : the owl heard the news : and hid herself : they seek her : she entered into the hollow of a tree : she did not come out till the evening : the kite and the hawk heard the news that the owl was with the ostrich : they called the ostrich : they inquired of it : the ostrich said that it had no news : but the crocodile should be asked (lit., there should be asking of the crocodile) (as) the owl was in his house : they said let the crocodile be called : the crocodile said he was not coming, it was no concern of his : they said let him come : he said he would not come : he entered the water : he hid himself : the king heard the news, he said let the hawk and the kite be caught : the king gave much money : a trap was made : they were caught : the king asked, where is the fault of the owl ? They said, she committed a theft : the king said, what did she steal ? They said, an egg : the king said, where is the owner of the egg ? They were silent : (he said again), where is the owner of the egg ? They were silent : the king seized them and killed them : their children said that wherever they saw the owl they would kill it : the owl does not come out except at night.

TRANSLITERATION OF THE EXTRACT FROM HAUSA POEM  
FACING TITLE PAGE.

bismi allahi errahmani errahimi salla  
allahu ala saydina muhammadin wa álihi wa  
sahbihi wa salaman tasliman

haz alkitab alrata limansub

- |   |   |
|---|---|
| bismi allahi allah<br>farawa na karatu<br>ya allah rabbi ka<br>bamu gamu katarta<br>ya allah ya khaliku<br>ya arziƙi bai<br>ya allah ka shiriamu<br>mu yi aiki sawaba | suna (ne) na allah da<br>kan yi afara aiki<br>muna zikri muna ad-<br>dua muna sallati<br>ya maabudu ya rab-<br>bana sarki sarauta<br>kad(d)a mu kurkura<br>mu yi abinda ba<br>shi kama ba |
| 5 zamu fa haddichi ni<br>akan majia kalami<br>to matamu almajirai<br>akumaida him(m)a<br>akoi nesa ku ber kai<br>da kawowa na karia                                   | ba wanan da kan ji shi<br>ba shi kalkade ba<br>kuna zikri kuna ad-<br>(d)ua kuna sal(l)ati<br>ku ber ta rad(d)a ku<br>ber hasada da anan-<br>minchi                                       |
| ku ji choro akoi ran-<br>gamu mu da mu<br>da allah<br>anaboiya anajachik-<br>(k)i anafasada   | rana na kumya ka<br>ke chik(k)i sai ta<br>bude<br>wata rana akanda-<br>masa ya ka che ba<br>yi ba   |

10 atuba haḳiḳa aboki  
 aber na karia  
 ayi tuba ga allah  
 aber tuba mazoro

maituba mazoro ba  
 shi ishi kowani  
 ba

akandarmishi baibai  
 ajashi da birkidawa

ajashi anadak(k)a hal  
 ta yin dorawa azá-  
 ba

15 shina kuka shina sha  
 shashaki achik(k)i

kuma akankaishi  
 (a)kanrataia ga  
 rinun azába

shi ke nan fa daimu  
 babu fita dadai ba  
 maituba ba shi komo  
 ga aiki nai na sabo

ayi tuba ga allah  
 aboki aber na karia

20 tuba haḳiḳa aber riki-  
 chi na banza  
 maisuabo izan ya ki  
 tuba ya yi khasára

ku bi allah ku ber bi  
 la'inu da shi da  
 nafsi

aber rikichi aber sha  
 gia da bam da buza  
 shi ke tuba kaza tana  
 baka (baki) bai sako  
 ba

sai zunubi sai san-  
 duna da su da sarka

wuta da wuta ta kan  
 wanyi duka babu  
 kauche

chik(k)in machichi  
 chik(k)in gamata  
 chik(k)in masiba  
 azába anatakura ana-  
 dandakasa kamal  
 kilago

shina tsua shina ta-  
 kura kamal kutara

ba mutua bale shido-  
 shi shi je shi futa  
 kun ji fa mun fadi  
 yanda ka nemasa  
 ba khilafa

aber koiya na shaitan  
 da zashi gid(d)an  
 azaba

idan haka yi gobe  
 anadubu nadama  
 ya rubushi ya kora  
 kansa chik(k)in azá-  
 ba

kuna azumi da salla  
 kuna zaka da haji



## TRANSLATION.

In the name of God, the Compassionate, the Merciful,  
may God bless our lord Mohammed and his  
relations and his friends, and peace be (ratified to them).

This is written for the warning of my relations.

In the name of God, God is the beginning of (my) reading,  
it is the name of God which you must make fast at the  
beginning of (your) work.

O God, my Lord, grant us to obtain our desire, we utter  
invocations, we offer supplications and prayers.

O God, creator and sustainer of Thy servants, O my Lord,  
who art worshipped and rulest over the kingdom.

O God, prepare us that we may work successfully, let us  
not fail or do that which is unfitting.

5 We will begin to speak, our preaching is for those who  
listen to our words; let not the man who hears cast  
away (what he hears).

Ye, too, O women, my disciples, do you show diligence;  
invoke the name of God and offer supplications and  
prayers.

There is a far-away (judgment), leave off false dealing, leave  
off whispering, leave off jealousy and tale-bearing.

Be afraid, there is a day of meeting between us and God;  
it is a day of shame, (whatever) you are within shall be  
revealed.

There is hiding, there is crouching, there is wrong-doing,  
on another day he is confused, he is sorry that he did  
not do it.

10 My friend, repent truly and leave off falsehood, leave off  
deceit, leave off drinking *gia* and *bam* and *buza*.

Repent to God, leave off repenting like a wild cat; it  
repents with the fowl in its mouth, it puts it not  
down.

Repentance like that of the wild cat is not enough for any one, he shall indeed have nothing but evil, stripes and chains.

He shall be bound with his hands behind, he shall be dragged and turned over and over, the fire shall include everything, there shall be no getting away from it.

He shall be dragged and beaten till the pain is increased ; in the squeezing, crushing, and great pain.

15 He cries, he gasps for breath in the pain, he is bowed down, he is struck frequently, as a skin (that is beaten). Again he is taken and tied to a painful stake, he screams, he bends like the kutara tree.

There is indeed for ever no release at all ; much less will death take him away, so that he should go to rest.

He who repents, returns not to his work again ; do you listen, we tell you what you are looking for, there is no variation.

My friend, you must repent to God, you must leave off falsehood, leave off the teaching of Satan, who will go to the house of pain.

20 Repent truly, leave off vain deceit ; if this be done, tomorrow your repentance will be seen.

The evil doer, if he refuses to repent, will suffer misfortune ; he loses (all), he hurries himself to (the place of) pain.

Follow God, cease following the wicked man, leave both him and his desires ; keep the fast, and pray, give tithes, and go on the pilgrimage.

#### NOTES.\*

The first two lines in the MS. are in Arabic.

<sup>1</sup> نِي ni, should be نِي ne.

دا kan yi, which you should make ; i.e. make fast.

<sup>2</sup> كَتَرْتَا katarta. Katar was a special friend of Mohammed. The ex-

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\* The nos. attached to these notes refer to the nos. of the lines in the poem.

pression *gamu katarta* denotes to obtain a thing with ease, or to obtain the object of desire, even as Katar obtained his wishes from Mohammed.

<sup>3</sup> *أَرْزَقِي* *arziḳi*, prosperity, here used as source of prosperity. The *ق* of the Arabic is usually pronounced in Hausa as though it were written *ك*. Another reading here is *رَازِقُ* *raziḳun*, i.e. Arabic equivalent for sustainer.

*بَي* *bai*, a shortened form of *bayi*, the pl. of *bawa*, slave.

*مَعْبُود* Arabic, worshipped.

<sup>4</sup> *صَوَابٌ* Arabic, that which is right.

*كُرْكُرَا* *kurkura*, for *كُسِّرَا* to miss the mark in shooting.

*كَمَا* *kama*, for *kamata*, right, fitting.

<sup>5</sup> *ji shi ba*. The *ba* is superfluous, and should be omitted.

*حَدِيثٌ* *had(d)ichi*, cf. second form of Arabic *حدث* to explain.

*مَجِيَا* *majia*, another form of *مَاسُجِي* *masuji*, listeners.

<sup>7</sup> Lit., give up taking away and bringing back deceitfully, i.e. giving one report to one person and a different one to another. *كَرِيَا* *karia* should be written *قَرِيَا* *qaria*.

*لَيْسَا أَكْبَى* *lit.*, there is far away, i.e. there is another world.

<sup>8</sup> *تُورُو* *choro*. The Fulahs who speak Hausa generally use *choro* for *تُورُو* *tsoro*.

<sup>9</sup> *جَانِكِي* *ja chik(k)i*, dragging the belly; an expression suggested by the crawling of a snake, often applied to the secret approach of a thief.

*يَا كَا شِي* *ya ka che*, an idiomatic expression generally used of a man who regrets what he has just done. cf. use of *da na sani*, had I known, p. 55 note. Another reading is *ya ka che da ba yiwo ba*.

<sup>10</sup> *بُوزَا* *gia*, *bam*, *buza*, three intoxicating drinks. *gia* is made by soaking guinea corn in water for three days till it begins to sprout. It is then boiled and crushed. *bam* is palm wine obtained by direct incision into the stem of the palm. *buza* is made of salt, honey, and water.

<sup>11</sup> *مَازُورُو* *mazoro*, a wild cat; the repentance of a wild cat is a Hausa synonym for insincerity; with a stolen chicken in its mouth, which it has no intention of giving up, it says, "I repent."

<sup>14</sup> *hal ta yin*. For a somewhat similar use of *ta*, cf. grammar, p. 87.

<sup>15</sup> *shina sha shashaki*, the first *sha* should be omitted. *shashaki* is used of the gurgling sound made by a goat when its throat is cut.

<sup>16</sup> *رِنُو* *rinu*, properly an iron fork for toasting meat.

*تُؤَا* *tsua*, the noise made by a mouse when caught by a cat.

كُتَارَا kutara, the name of a tree; the rafters made from its wood are heated in the fire in order that they may be bent into shape.

<sup>18</sup> خِلَافَا khilafa, Arabic, difference, inconsistency; i.e. we tell you what to do, none can tell you anything different.

<sup>20</sup> haka yi, for haka ka yi.

نَدَامَا nadama, Arabic نَدَامَ repentance, remorse. The meaning is, If you repent to-day, you will not sin again to-morrow, but you will repent what has been done.

<sup>22</sup> لَعِينُ la'inu, Arabic, accursed. Another reading is, لَعِبُ la'abu, Arabic, playing of games.

A LETTER ADDRESSED TO THE KING OF  
ZINDER.

جَعَبَنَّ اَيْرِى يَغَيْدَ سَرِكَنَّ زَنْدَرَّ يَغَيْشِدَشِ كُومَ  
يَغَيْشِدَشِ غَيْسُوا دُبُو دُبُو يَثْنِى اَللَّهَ يَدَبْطِى رَسَّ  
بَيْنَ حَكَّ يَثْنِى مَرِّ دَوْدَنْدَ كَبِى تَارِى دَمُو تَنْدَ  
كُوَانَا غُومَ شَبْدُو مَبَرَّكْدُو \* يَنْدُو مَنَّسُو مَدُو غَرْنَكَّ  
مَنْرُكِيَكْ كَبَرْمُ مُشَغَّ كَاسُونْ غَرْنَكَّ مَيِّى تَنْدَكْ حَرِّ  
شَغْلَغْلَمُ سَفَارِى بَايَنْدَنَّ دَامُ حَمِّ دُو مَكَّ \* مَيِّى  
أَبُو دُكَّ دَكْبَطَ زَمَنْمُ نَنْ نَكْبَنِى فِتْنَمُ نَنْ نَكَّ  
نَبِى \* جَعَبَا يَثْنِى اِنْ كَثْنِى يَكَمَتَ مُتَاشِى تُو  
مُتَاشِى اِنْ كَثْنِى مَيِّى شَغْلَغْلَمُ حَرِّ سَفَارِى تُو مَيِّى  
سَاكَنَّ مَغْدِى مَكَّ دَيَو . جَعَبَا يَثْنِى كُومَ كَدَّ كَكْرَبِ  
أَبْنَدَ أَكْبَنِى دُكَّ أَغْرَبْمُ \* مَوْدَى فِتْبَكِى نَبِى  
مُو بَا مَاسَبَشِ بَا نَبِى بَايِى مَيِّى سَاَتَا أَتِكِنَّ

كَاسُونُ غَرْنِكَ \* مُزْرِكُنِكَ كَوْمَ كَهْطَا مُتَنَنْكَ  
 كَدَ سَتَابَشْنَمُ تَيْلَسَ سَيَّ مَنَسَمُ غُزُرٍ سَبَدَ تَبِيرَمُ \*  
 نَائِكُو مَكَ دَغُورُو الْهِنَ تَارِي دَتَكَرَدَنَ نَنَ اَلَلَّهْ  
 شَطُونَتَ رَنِّكَ \* اَيَاكَ يَفَارِي \*

## TRANSLITERATION.

jagaban aiyari ya gaida sarikin zinder ya gais-  
 sheshi kuma ya gaisheshi gaisua dubu dubu ya  
 che allah shi deḍ(ḍ)i ransa bayan hak(k)a ya che  
 mu da wadanda ke tare da mu tunda kwana  
 goma sha fudu mu ber kano: yanzu muna so mu  
 zo garinka mun rokeka ka bermu mu shig(g)a  
 kasuan garinka mu yi chiniki har shegulgulamu  
 su ƙare baya nan zamu haji zua makka: mu yi  
 abu duka da ka faḍ(ḍ)a zamanmu nan naka ne  
 fit(t)anmu nan naka ne. jagaba ya che en ka che  
 ya kamata mu tashi to mu tashi en ka che mu yi  
 shegulgulamu har su ƙare to mu yi saanan mu  
 gode maka dayawa. jagaba ya che kuma kad(d)a  
 ka karbi abinda akache duka agaremu: mu dai  
 fatake ne mu ba masufeshe ba ne bale mu yi  
 sata achik(k)in kasuan garinka mun rokeka kuma  
 ka faḍ(ḍ)a mutanenka kad(d)a su tashemu tilas sai  
 mun samu guzuri sabada taf(f)iarmu: na aiko  
 maka da goro alfin tare da takerdan nan: allah  
 shi tsawonta ranka. iyaka ya ƙare.

## TRANSLATION.

The guide of the caravan salutes the king of Zinder;  
 he salutes him again, he salutes him with thousands of

salutations. He says, may God prolong his life. After this he says, we and those who are with us left Kano fourteen days ago. Now we wish to come to your town, we beg of you that you allow us to enter the market-place of your town that we may trade until our business is finished: after this we will go forth as pilgrims to Mecca. We will do everything that you tell us; our stay here is in your hands, our going forth hence is in your hands. The guide says, if you say it is necessary for us to arise, well, we will arise; if you say we are to do the business that we have until it is finished, well, we will do it, and will then thank you much. The guide says again, do not believe everything that is said of us. We are indeed traders; we are not brigands, much less do we wish to steal in the market of your town. We beg of you again that you will say to your men that they are not to forcibly disturb us till we have obtained provision for the way in view of our journey. Together with this letter I send two thousand kola-nuts. May God prolong your life. The end. It is finished.

THE COUNTRY WHERE THE SUN RISES.

غَرِنُ شَامُوا

سَرِكْ يَنْدَمِي مُتْمَ وَنَدَ ذَيْتَبِي يَغَ اَنَدَ رَانَا  
 تَكْبَهْتُوا \* اَنَمْنُ وَنَ تَلْكَا مَطِيئِي يَدُو يَنْبِي  
 دَسَرِكْ نِي نَتَبِي سَرِكْ يَنْبِي تُو كَتَبِي \* اَكْبِي  
 مَسَ غَزَرِ يَتَبِي غَدَا يَدَوَرُ وَدَوْنَسَ سُرْدَ يَحَوُ  
 يَهْتَ دَغَرِ ذَاشِي غُونُ اَنَدَ رَانَا تَكْبَهْتُوا \*  
 يَتَبِي تَبِيَا حَرِ يَسْمَ وَتَ غَدَا يُوْبِي دُكْ حَرِ  
 يَعْسَ غَرِنُ شَامُوا \* سَانَدَ يَجِي غَرِنُ شَامُوا اَكِي  
 وَتَ شَامُوا دَتَكْنَدُوا غَدَنَسَ تَكْبِي فَوِي \* سَانَدَ  
 يَتَبِي عَرِنُ شَامُونِ تَغْنَشِ \* اَشِي شَامُوا  
 اَغَرِنُسَ مُتَبِي نِي اِنْ دَاسَدُو غَرِنُ سَكْنُ ذَمَ  
 طَنْطَابِي \* تَطَوَكْنَشِ تَكْيَشِ غَبِنُ سَرِكْ سَكْغَيْسَ



تَكَيْشَ غَدَا اَكْيِي مَسَ كَلَتِي يَشِي \* شُكُوَا  
 بَيْسَنَسُ بَا سُوَا سُنْسَنَشِ \* يَتَنْدَبِيَسُ يَشِي كُو  
 مَتْنَن نَن اَن كُكْسَنِي سَكْبِي مُنْسَنَك يَشِي فَا فَا  
 كُكْسَنِي سَكْبِي مُنْجِي غَرْنُكُ سَكْبِي مَسَ اَن  
 دَامَنَا تَيِي وَطَنِي طَنْطَابِي بِي سُبِي دُوَا  
 غَرْنُكُ \* يَشِي شَامُوَا \* يَشِي كُنِي شَامُوَا \* سَكْبِي  
 مُبِي شَامُوَا سَكْبِي كِي كُوَا اَتَارُو اَن ذَاكَ \*  
 يَشِي ذَانِي اَن غَنُو اَنْدَ رَانَا تَكْبِقْتُوَا \* سَكْبِي  
 كَدُو كُون دَسَابِي كُونِي \* اَدَن دَرِي يَشِي  
 دَجِبْ كَتَبِي كَعْسَكِي غَر مِيدُوَف \* يَشِي  
 كُوْبِي كَعَسَ غَر مَيْجَا \* يَجِي يُوْبِي يَعَسَ  
 غَر بَرِيَت كُوغَن اَزْرَبَا يَدِيَبَ كَطَن اَزْرَبَا  
 يَفْنَسَ حَن رِيَا يُوْبِي يَتَبِي وَر مَيْجَا كُوغَن  
 زَنْرِيَا يَدِيَبَ كَطَن يَكْنَسَ حَن رِيَا يَعْسَكِي  
 بَن غَمْجَ يُوْبِي يَعْسَكِي بَن بَوْرِي دُورُم دَطْمِيَا  
 دُوغُو دَات \* يَعَسَ يَطِي يَغْنِي وَغْنَا بَن

طَنْطُو \* دَاَصْبَا زَكْرَا يَيْثَارَا دَرَانَا ذَاتَبْتُو يَكُومَ  
 ثَارَا \* جَمُومَا كَطَّنْ يَسَاكِي يَنْثَارَا حَرَّ سَوَّ عُو \*  
 سَانَنْ مَيْبُذَنْ فُوبَا يَنْدُو يَبْدِي يَيْثِي رَانَا ذَاتَبْتُو  
 يَكُومَ فَطْمَا رَانَ ذَاتَبْتُو \* أَتَارُ يَيْسُكُومَا كَامَنْ يَنْدُو  
 غَرِنْ شَامُومَا رَانَا تَكُنْشِي يَدُو دَكِرِ يَسَبَكْ سَكِي  
 مَسَ جَنْيَا حَرَّ يَوْرُكِي \* فُبُنْدَا سَرِكِنْ طَنْطَايِي  
 يَنْدُ فُويْ غَدَ طَيَا تَنْدَ أَكَطْرِي دُونِيَا يَيْي كُويْ  
 نَنْ يَحُو كَنْسَ يَنْكُنْشِي بَي فَنْقَشِي بَا سَي رَنْدَ  
 دُونِيَا تَعَارِي \* وَنَدَ يَيْي كَكِيونَ حَالِي يَشَغَ  
 اَنُومَا تَاسَ وَنَدَ بَيْي كَكِيونَ حَالِي بَا يَزُونَ أَرَانَا  
 كُوكُلُومَا تَاسَ تَنْبَسَ يَنْعَنِي اَنُونُ فُبُنْدَا بَيْشَغَ بَا \*

## TRANSLITERATION.

garin shamuwa.

sariki ya nemi wani mutum wanda zai taf(f)i ya  
 ga enda rana ta ke fit(t)owa : ananan wani talaka  
 matsiachi ya zo ya che da sariki ni na taf(f)i :  
 sariki ya che to ka taf(f)i : akayi masa guzuri ya  
 taf(f)i gid(d)a ya daura wa dokinsa surdi ya hau  
 ya fit(t)a dag(g)a gari zashi gunan enda rana ta  
 ke fit(t)owa : ya taf(f)i taf(f)ia har ya samu wata

guda: ya wuche duka har ya is(s)a garin shamuwa. saanda ya je garin shamuwa akoi wota shamuwa da ta ke zua gid(d)ansa ta ke yi kwai: saanda ya taf(f)i garin nan shamuwan nan ta ganshi: ashe shamuwa agarinsu mutane ne en zasu zo garinmu su kan zama tsuntsaye: ta daukeshi ta kaishi gab(b)an sariki suka gaisa ta kaishi gid(d)a akayi masa kalachi ya chi: shi kua bai sansu ba su kua sun sanshi: ya tam-bayesu ya che ku mutanen nan enna kuka sanni? suka che mun sankar: ya che kaka kuka sanni? suka che mun je garinku suka che masa en damuna ta yi wad(d)ane tsuntsaye ne su ke zua garinku? ya che shamuwa: ya che ku ne shamuwa? suka che mu ne shamuwa: suka che kai kua ataru enna zaka? ya che zani en gano enda rana ta ke fit(t)owa. suka che ka zo ka kwana da safe ka wuni: idan dere ya yi da jijib ka taf(f)i ka iske guri maidufu. ya che ka wuche ka is(s)a guri maija: ya je ya wuche ya is(s)a guri farifet kogin azurfa ya diba kad(d)an azurfa ya kunsu hanun riga ya wuche ya taf(f)i wuri maija kogin zinaria ya diba kad(d)an ya kunsu hanun riga ya iske bab(b)an gumji ya wuche ya iske bab(b)an baure da durumi da tsamia dogua da ita: ya is(s)a ya tsaya ya gani fufunda bab(b)an tsuntsu. da asuba zakara ya yi chara da rana zata fit(t)o ya kuma chara. jimawa kad(d)an ya sake yin chara har sau uku; saanan maibudun kofa ya zo ya bude ya che rana zata fit(t)o ya kuma fad(d)a rana zata fit(t)o. ataru ya yi sukua kamin ya zo garin shamuwa rana ta koneshi ya zo dakir(r) ya sabka suka yi masa jinia har ya warke: fufunda sarikin tsuntsaye yina da kwai guda daia tunda akatsiri dunia ya yi kwai nan ya hau kansa yina kwanchi bai kenke(s)she ba sai randa dunia ta kare: wanda

ya yi kikiyawan hal(l)i ya shig(g)a en(n)ua tasa  
wanda bai yi kikiyawan hal(l)i ba ya zona arana  
kokolua tasa ta tafas(s)a yina gani en(n)uan fu-  
funda ba ya shig(g)a ba.

TRANSLATION.

*The Country of the Storks.*

A king sought for a man to go and see where the sun comes out. Presently a poor destitute man came and said to the king, I will go. The king said, well, go. Provision for the journey was prepared for him, he went to his house, he put the saddle on his horse, he mounted, he went forth from the country to go to the place where the sun comes forth. He went on his journey, he spent one month, he passed beyond everything, he came to the country of the storks. When he came to the country of the storks, there was a certain stork who used to go to his own house to lay eggs. When he came to this country, this stork saw him. The storks indeed in their own country are men. When they are about to come to our country they become birds. (The stork) took him and brought him before the king, they saluted; she took him home, breakfast was made ready for him, he ate. He, in fact, did not know them; they knew him, he asked them and said, you men here, where did you know me? They said, we have known you; he said how is it that you know (me)? They said, we go to your country; they said to him, when the wet season occurs what birds are those that come to your country? He said, storks; he said, are you storks? They said, we are storks; they said, you, Ataru, where are you going? He said, I come in order to see where the sun comes out. They said, come and stay the night, when the morning (comes), pass the day, when the evening comes, take your journey very early (till) you arrive at a dark place. He said, pass on, till you reach a red place; he went, he passed on, he came to a very

white place, a silver river, he took a little silver, he folded (it) up (in) his sleeve (lit., the hand of the cloak), he passed on, he went to a red place, to a golden river, he took a little, he folded (it) up (in) his sleeve, he came to a large gutta percha tree, he passed on, he came to a large fig tree, and a durumi tree, and a tamarind tree, which was tall. He arrived he stopped, he saw a large bird, the phoenix: in the early dawn the cock used to crow, when the sun was about to come forth he would crow again: after a little he would crow a third time: then the opener of the door would come and open and say, the sun is coming forth, he would say again, the sun is coming forth: Ataru galloped till he came to the town of the storks: the sun burnt him, he came with difficulty, he dismounted, they waited upon him (till) he was healed: the phoenix is the king of birds, it has (had) one egg since the world began, it laid that egg, it mounted (on it), it sat on it, it has not hatched the egg, (it will not hatch it) till the day on which the world ends: he who is of a good disposition will come under its shadow, he who is not of a good disposition will remain in the sun, his brains will boil, he will see the shadow of the phoenix, he will not enter it.

A DESCRIPTION BY A HAUSA PILGRIM OF THE  
CEREMONIES PERFORMED AT MECCA.

سُدُو كُسْ غَرُوا نِيْمَا سِيِي كَمَنْ يَدَ مَتْنِي  
 سُبْكِيِي سُوْبِي كَمَا حَرَسُو بُكِي \* حَكْ سَتَبُو  
 وَرِنْ كَعَبَ سَنَا دُوْبَنْ طَاكْ سَمَرِي شَنَمَغْنَا  
 دَسْ كَدَنْ سَنَمَغْ سَرْبِي عَدُو سَبَتُو سَتَبِي وَرِنْ  
 طَيَوْنِ اَنْبِ اِبْرَاهِيْمِ سِيِي صَلَا سُو بِيُو سَتَاشِي  
 دُكْ سَمَرِي نَنْ شَنَمَغْنَا دَسْ كَدَنْ سَنَمَغْ سَرْبِي  
 عَدُو سَتَبِي طَاكِنْ زَهَزَمْ سَشَا سِيَوْنَكَا سَجِي وَجِنْ  
 فُوْبِنْ صَبَا كَدَنْ سُنِيِي كُسا دَبَاكِنْ فُوْبِنْ صَبَا  
 سَكُوْمُو سَلَاشِي دُوْطِي سَبَتَ سَطَايَ اَبَاكِنْ  
 فُوْبَا سِيِي مَغْنَا سُسُوْكَ سُنِيِي مَغْنَا سَتَبِي  
 وَرِنْ صَبَا سَحَوْبِسْ سُبِي بِسْمِ اَلْهِ اَلْهِ اَكْبَرْ \*  
 سُسُوْكَ سَجِي وَرِنْ غُدْ دُكْ سِيِي غُدْ كَدَنْ

سَطَايَا سِيِي تَبِيَا سَتَبِي وَرِن مَرُو سَحَوْبِس مَرُو  
 سِيِي مَغْنَا سُسُوك سِيِي حَكَنْن سَو بُگِي كَانَا  
 سَتَبُو سِيِي اَسَك سُكَو كَرْد مَيُو اَبَا سَمَارِي اَكَو  
 كَمَا اَبَا وَنَدَام سَانَن سَتَبِي غَدَنُس سَتُوبِي  
 ذَنِي \* اَذَن غَر يَوَايِي سَتَبِي مَنِي سَدَمَن  
 سَتَبِي عَرَف سَحَوْبِس تَنَد حَنْطِي حَر رَانَا تَبَاط \*  
 لِيَمَن يَثِي لَبِيك مُتَنِي دُك سُبِي لَبِيك حَر  
 رَانَا تَيِي ذَايِي سَانَن دُك سَتَبِي مَنِي كُورَا  
 يَدَوَكِي دُوَطِي بُگِي بُگِي يَجَنَبِي شَيْطَن \*  
 سُكُومُو دُك غَدَا مُتَنِي مَاسُكَرْد سُسِي رَاغْنَا  
 وَن يَسِي طَرِي وَن طَرِي دَحَمَسَن وَن يَسِي  
 مَتَن دُك حَكَنْن دَاسُسِي \* اَيْنَكُس دُك تَنَد  
 سَابِي حَر لَعَصَر اَنَدُباوَا اَثَكَن رَام مَاسَنِي  
 سُنَطِيَب سُنُسُوِيَا \* غُوبِي دَسَابِي كَمَا اَنِيَنَك  
 كَمَن نَحِيَا \* مُتَنِي سَتَبِي سَجِنَف دُوَطِي بُگِي  
 بُگِي سُكُومُو غَدَا \* غُوبِي دَعَابِي رَانَا تَعُكُ

سُكُومَ سُجْنِبَ بُكِّي بُكِّي سَتَبِي كَمَا سُجْنِبَ  
 نَبِيو سُكُومَ نَعُكُ سُجْنِبَ كَمَا سِييَ اَسْكَ سَكَوَوُ  
 رِيغَا سُسَا سُسَا وَنَدُو سُسَا فُولَا سُنَدَّ رَوْنِي  
 اَيْنَكَ رَاغْنَا كَمَنْ نَشْنَكْنَجِيَا دَلْعَصَرَ \* رَاَنَا تَبْطُورُ  
 مَتْنِي دُكَ سَتَبِي وَدَنْسُ بَسَ دَوَاكِي وَدَنْسُ  
 بَسَ جَاكْنَا وَدَنْسُ بَسَ اَلْبَدَرِي وَدَنْسُ بَسَ  
 رَاَفَمَا سَوْرَا دُكَ سُنْتَبِيَا اَفَسَ سُنْتَبِيَا وَرَنُ  
 دَاكَيْنَكَ اَسْمَاعِيلَ سِييَ اَلدَّعَا سُوْنِي دُوَا مَكَّةَ  
 عَسْكَرَاوَا دِيو سُنْبَغَ مَدَافَ سُسْغُو مَكَّةَ سُسُوكَ \*

TRANSLITERATION.

su zo kusa ga rua na yemma su yi kaman  
 yedda mutane suke yi su wuche kuma har sau  
 bok(k)oi: hak(k)a su taf(f)o wurin ka'aba<sup>1</sup> suna  
 duban ɗaki<sup>2</sup> samrai shina magana da su kad(d)an  
 sun gam(m)a su rufe ido su fit(t)o su taf(f)i wurin  
 tsayawan annabi ibrahim su yi salla so biu su  
 tashi duka samrai nan shina magana da su kad-  
 (d)an sun gam(m)a su rufe ido su taf(f)i ɗakin  
 zumzum<sup>3</sup> su sha su yi wanka su je wojen ɓofan  
 safa<sup>4</sup> kad(d)an sun yi kusa da bakin ɓofan safa su  
 komo su lashi dutsi<sup>5</sup> su fit(t)a su tsaya abakin  
 ɓofa su yi magana su sauka suna yi magana su  
 taf(f)i wurin safa su hau bis(s)a su che bismi



allahi allahu akbar. su sauka su je wurin gudu duka su yi gudu kad(d)an su tsaya su yi taf(f)ia su taf(f)i wurin marwa<sup>6</sup> su hau bis(s)a marwa su yi magana su sauka su yi hak(k)anan sau bok(k)oi kana su taf(f)o su yi aski su kawo kurdi maiyawa aba samari akawo kuma aba wanzami saanan su taf(f)i gid(d)ansu su tube zane.

idan gari ya waye su taf(f)i mina<sup>7</sup> su zamna su taf(f)i arafa<sup>8</sup> su hau bis(s)a tunda hantsi har rana ta faɗi. liman<sup>9</sup> ya che lab(b)aik<sup>10</sup> mutane duka su che lab(b)aik har rana ta yi zafi saanan duka su taf(f)i mina kowa ya ɗauki dutsi bok(k)oi bok(k)oi ya jefi shetan: su komo duka gid(d)a mutane masukurdi su sai raguna woni ya sai ɗari woni ɗari da hamsin woni ya sai metin duka hak(k)anan zasu saya: ayenkasu duka tunda safe har laasar: anazuba wa achik(k)in rami masuchi suna ɗiba suna soiyawa: gobe da safe kuma ayenka kaman na jia: mutane su taf(f)i su jefa dutsi bok(k)oi bok(k)oi su komo gid(d)a: gobe da safe rana ta uku su koma su jefa bok(k)oi bok(k)oi su taf(f)i kuma su jefa nabiu su koma naüku su jefa kuma su yi aski su kawo riga su sa su sa wando su sa fula su naɗɗa rawani ayenka raguna kaman na shekaranjia da laasar: rana ta fuɗu mutane duka su taf(f)i waɗ(ɗ)ansu bis(s)a dawaki waɗ(ɗ)ansu bissa jakuna waɗ(ɗ)ansu bis(s)a alfa-darai waɗ(ɗ)ansu bis(s)a raɗuma saura duka suna taf(f)ia akasa suna taf(f)ia wurin da akayenka ismaïl<sup>11</sup> su yi addua su wuche zua muk(k)a askarawa dayawa suna buga madafa su shig(g)o mak(k)a su sauka.

#### TRANSLATION.

They come near to the water on the west, they do as the others do, they pass by seven times: thus they come to

the place of the Kaaba,<sup>1</sup> they behold (the) house,<sup>2</sup> a young man speaks with them: when they have finished this they close their eyes, they come out, they go to the place where the prophet Abraham stopped, they offer prayer twice, they all rise up, the young man addresses them; when they have finished this they close their eyes, they go to the house of Zemzem,<sup>3</sup> they drink, they wash, they go outside the door Safa,<sup>4</sup> when they come near to the threshold of the door Safa, they come back, they kiss the stone,<sup>5</sup> they go out of the door, they stop at the threshold of the door, they utter (certain) words, they go down, they utter (more) words, they go to the place of Safa, they mount up on it, they say, in the name of God, God is great. They go down, they go to the place of running, they all run; when they stop they make their journey, they go to the place of Marwa,<sup>6</sup> they mount up on Marwa, they utter (certain) words, they go down: they do this seven times then they come, they shave, they bring much money, it is given to the young men, more is brought and given to the barber, then they go to their houses, they take off their clothes.

When the day dawns they go to Mina,<sup>7</sup> they sit down there, they go to Arafa,<sup>8</sup> they mount up on it, (they stay there) from early morning till sunset. The Liman<sup>9</sup> says, "labbaik,"<sup>10</sup> they all say "labbaik" till the sun is hot, then they all go to Mina, each takes seven stones, and pelts the evil spirit; they all return home, those who have money buy rams, one buys a hundred, another a hundred and fifty, another two hundred; all will thus buy rams, they are all killed from morning till late in the afternoon; (the flesh) is poured out into a hole, those who eat take it out and roast it.

On the following morning again (rams) are killed as on the previous day; the men go, they throw seven stones each, they return home: on the morning of the third day they go back, they throw seven stones each, they depart

again, they throw them a second time, they go back, a third time they throw them again, they shave, they bring their robes, they put them on, they put on trousers, they put on caps, they make up their turbans; rams are killed as on the day before yesterday in the afternoon.

On the fourth day all the men go away, some on horses, some on donkeys, some on mules, some on camels, all the rest go on foot: they go to the place where Ishmael <sup>11</sup> was killed, they offer prayer, they pass on towards Mecca; many soldiers fire off cannon, they come into Mecca, they sit down there.

#### NOTES.

<sup>1</sup> **kaaba**.—For explanatory description of the sites visited by the pilgrims to Mecca, cf. "Hausaland," pp. 199—203. The Kaaba, which is believed to have been originally built by Adam, is regarded by the Mohammedans as the most sacred site in the world.

<sup>2</sup> i.e. the sacred enclosure forming the Kaaba.

<sup>3</sup> **zemzem**, the well believed to have been discovered by Hagar.

<sup>4</sup> The hill **safa**, to which the door of the mosque called by the same name leads, is about fifty paces distant. Before the time of Mohammed it was revered as the abode of the idol Asaf.

<sup>5</sup> i.e. the famous black stone built into the outside of the Kaaba. It is supposed to have been originally white and to have become black in consequence of the sins of the pilgrims who have kissed it.

<sup>6</sup> Marwa is another hill not far from Safa. The ground between the two was that traversed by Hagar in search for water. The pilgrim is directed to walk seven times over it with an inquisitive air, now running, now walking, now stopping and looking anxiously back. It is covered with shops at the present day. For reference to Safa and Marwa, cf. Koran ii. 153, "verily S. and M. are of the institutions of God."

<sup>7</sup> **mina**, i.e. Wady Mina, the place where Abraham drove the devil away by pelting him with stones. In imitation of his action the pilgrims throw stones at three pillars erected here.

<sup>8</sup> **arafa**, a hill outside Mecca. It is here that the sermon is preached on the first day of the pilgrimage by a preacher, who is directed to be moved with feeling and compunction. This is prior to the visit to Wady Mina.

<sup>9</sup> **liman**, from Arabic امام *Imam*, or priest.

<sup>10</sup> **labbaik**.—This is the formula of response at the end of the prayers. It comes from the Arabic لبي *labi*, the second form of which means to pronounce the words لبيك *labbaik*, "here I am for your service." For origin of custom, cf. "Religion of Semites," by Robertson Smith, p. 411.

<sup>11</sup> According to Mohammedan tradition, Abraham attempted to offer Ishmael, not Isaac, in sacrifice.

## NOTES ON HAUSA PHONOLOGY.

THE following are specimens of the changes which many Arabic words and letters undergo when adopted into Hausa, both in regard to their writing and pronunciation.

The Ar. article appears in Hausa : 1. Unchanged from the Ar. form, e.g. **alkali** الْكَافِي, Ar. id., judge; **aljenna**, الْجَنَّة, Ar. id., paradise; **addini**, آدِين, Ar. دِين, religion; cf. also **addua**, **annabi**, **annabanchi**. 2. As the letter l, e.g. **lada** لَادَا, Ar. عَادَة, wages, pay; **lokachi** لُوكَشِي, Ar. رَوْت, Kanuri **lokta**, time; **laya** لَيَا, Ar. آيَة, a writing, a charm; **lisha** لِيْشَا, Ar. أَلْعِشَاء, late evening. 3. As the letter a, e.g. **azuhur** = Ar. الظُّهْر, afternoon. 4. With closer assimilation in the case of words containing l, e.g. **allewa** أَلْبُؤَا, Ar. حَلْوَى, sweetmeats; v. under ض.

Some of these Arabic words appear in Hausa both with and without the article, though occasionally with a slight difference of meaning, e.g. **aia**, **ada**, **amru**, **alameri**. In the same way we employ in English **koran** and **alkoran**, **kali** (as in **lemon-kali**) and **alkali**. For modifications of the Arabic article in English similar to those found in Hausa we may note **alcohol**, which appears in Hausa as **kulli** (antimony), **alkali**, **almacantar**, and **almagest**. This last, which is used in astronomy to denote Ptolemy's great collection of problems, is a combination of the Arabic article ال and the Greek *μεγίστη* "greatest."

An interesting example of the modification of the Arabic alphabet in a manner closely parallel to what occurs in Hausa is afforded by the history of the Greek *ἀμβύξ* "goblet"; borrowed by the Arab chemists it appears as *أَنْبُكْ* and *أَنْبُكْ* *ambikun*, which, with the Ar. article, is seen in the French *alambic*, English *alembic*, while a further reduction of the article gives the English *limbeck*, Italian *lambicco*. Illustrations of this assimilation and disappearance of the article may be found in the European languages themselves, thus, English *newt* = an *ewt*, an *adder* = a *nadder*:<sup>1</sup> English *ounce* (a *lynx*), French *once*, Italian *lonza*: English *manatee* (a sea cow), French *lamantin*.

A reduplicated consonant in Arabic often appears in Hausa as a single consonant followed by an *alif*; thus *كَالِي* *kālī*, to disregard = Ar. *kalla* *كَالَى*; *سَابِي* *sābi*, to revile = Ar. *sabba* *سَبَّ*. Conversely a syllable, originally long, appears in Hausa as one ending in a double consonant; thus *daffa* *دَفَّ*, to cook = Ar. *dāb* *دَابَّ*; *fatilla* *فَتَلَّ*, lamp = Ar. *fatīla* *فَتِيلَة*.

The Ar. *b* *ب* frequently appears in Hausa as *f* *ف*, occasionally as *m* *م*; thus Ar. *thaubun* *ثَوْبٌ* becomes H. *tufa* *تُوبَا*, a shirt; Ar. *labada* *لَبَدَدٌ*, H. *lufudi* *لُفُودِي*, a coat of mail; Ar. *rakubun* *رَكُوبٌ*, H. *raḡumi* *رَغْمٌ*, camel.

Ar. *th* *ث* is regularly pronounced *ch* in Hausa; thus H. *chabura*, Ar. *ṭubūr* *تُبُورٌ*, trouble; occasionally, however, it appears as *t* *ت* or *s* *س*; thus Ar. *ṭhabata* *ثَبَّتَ*, H. *ṭbēt* *تَبَّتَ*.

<sup>1</sup> An interesting parallel to this is seen in modern Ar. itself, comparing *لَفَى* "viper" with the classical Ar. *الْأَبْعَى* "the viper."

tabbета (usually pronounced tabetta), to continue; Ar. مِثْقَال, H. مِسْقَال miskāl, a weight.

Ar. ح hh sometimes appears in Hausa as *alif* ا; sometimes it disappears altogether; thus Ar. رَاحٍ rabahha, H. رِبَا riba, unlawful gain.

Ar. خ kh is often changed to h ح; thus Ar. khamasa خَمْسَة, H. humushi حُمُشِي tax; the Ar. khasratun خَسْرَة appears in Hausa under the three forms: hasara حَسَارًا, asara أَسَارًا, and tasari تَسَار, loss; the Hausa word labāri لَا بَار, news, comes from the Ar. khabarun خَبَر, the article having been first prefixed and then assimilated; cf. also fas(s)و فَسْو, chapping, from Ar. fasikha فَسَخَ; foma فُومًا, pride, from Ar. fakhuma فَخَّمَ.

Ar. ذ dh or ds is pronounced z in Hausa; occasionally, however, it appears as H. ch ث or H. ts ط; thus Ar. dsorun دُور, H. choro تُورُو or tsoro طُورُو, fear; Ar. اذفر, H. chuḡumara تُفَمَرًا, cheese; the Hausa word اذْن if, or when, i.e. the Ar. إِذَا is usually pronounced idan; cf. also H. dira دِيرَا, cubit, from Ar. dsira'un ذِرَاعُ.

Ar. س s sometimes changes to Hausa sh ش before i; thus Ar. sunnatun سُنَّة, H. shin(n)i شِنِي, knowledge.

Ar. ص s may appear in Hausa as z ذ, z ز, ts ط, or j ج; thus, Ar. sabba سَبَّ, H. zuba ذُب or زُب; Ar. sarihhun صَرِيح, H. tsari طَرِي, pure; Ar. saumun صَوْم, H. azumi أَذْمِي, a fast; Ar. ḡasirun فَصِير, H. gajere غَجِيرِي, short.

Ar. ض palatal d is often written and pronounced in Hausa as d د; thus H. ḡada فَاد, to judge, from Ar. قَمَى; H. yerda يَرَد, to consent, from Ar. رَمَا; H. rubda رُبَد, to

crawl, from Ar. رَٔى. In a few instances the ض is changed by the Hausas to ل; thus H. فُلُولُ fululu, arrogance, from Ar. بُؤُولُ; H. alale أَلَالِي, trouble, from Ar. أَض. Sometimes the ض is retained in the written Hausa, but is pronounced as ل; thus, لُولُ lullo, purification, from Ar. رُؤُوءُ, with article prefixed. As an instance of the variety brought about by the juxtaposition of the ل of the Ar. article and ض, cf. in Dict. under allowa, alwal(l)a, arwalla, and lullo, all derived from Ar. رُؤَا.

Ar. ط emphatic t is regularly pronounced ts in Hausa; e.g. tsaka طَكَا, midst; tsaya طَي, to stand. Occasionally in borrowed words the proper Arabic pronunciation is retained; thus H. شَيْطَانُ shaitan. An Ar. ط sometimes appears in Hausa as ت; e.g. H. tasa تَاسَا, cup, from Ar. طَسَّة; H. butulshi بُتَلْشِي, ingratitude, from Ar. بَطْلُ. A tendency to pronounce ط as د may be seen in the substitution of the latter for the former in words borrowed from the Arabic; e.g. H. sheradi شَرَاد, an agreement, from Ar. شَرَطَا.

This letter ط is generally used by the better-educated Hausas to represent the hard d or dt sound produced when the tongue touches the edge of the upper teeth; e.g. فَاڊَا faḍa, or faḍ(ḍ)a, a fight; ڊَاڊَا ḍaia, one (cf. pp. 7, 120).

Ar. ط weak emphatic s appears in Hausa writing (1) unchanged; e.g. A 50 ظَالِمِي (pronounced tsalimchi), deceit, from Ar. root ظلم; (2) as ط, with which it is then more or less identified in pronunciation; e.g. H. tsalimi طَالِم, also from the Ar. root ظلم. (3) Hausa forms of the same origin show as well ذ z; e.g. B 59, E 36, zulumi ذُلْمِي,

doubt, fear. (4) In the Hausa word *minzeri* مَنزَرِي, spectacles, from Ar. مَنظَرَةٌ, the ط has become z ;. This weakening of the sibilants renders it sometimes difficult or impossible to decide with certainty the exact origin of words derived from Arabic; thus *azurfa* أَزْرَفَا, silver, is probably derived from the Ar. root مَرَب (as suggested in the Dict.), but it may possibly come from the Ar. ظَرَب; in either case the initial letter in Hausa represents an attenuated form of the Ar. article.

Ar. ع *ain*. As a general rule, to which, however, there are numerous exceptions, the occurrence of this letter in a Hausa word suggests that it is borrowed from Arabic. Its occurrence in words which have been definitely incorporated into the Hausa language does not affect the pronunciation, and no mark has therefore been used to represent it in transliterating. In words merely borrowed from the Arabic and where the Arabic pronunciation is retained, its presence is marked by '. The Hausas constantly interchange ع and ا; thus we have *ido* عِدُو and اِدُر, eye; *ita* عِثَا and اَنَا, she; *ishe* اِشِي and عِشِي, to reach. In C 22, 23, what was once the Ar. article is spelt with ع; thus, *alkaweli* عَالَقُولِي, agreement. From the Ar. *allama* عَلَّمَ the Hausas get *halama* عَلَم, to mark.

Ar. ف *f* is sometimes represented by the Hausa گ *g*; thus, H. *gufa* غُفَا, basket, from Ar. فُبَّة; H. *shirga* شِرْغ, to overcharge, from Ar. شَرَف. In the colloquial Arabic spoken in N. Africa and in some parts of Arabia the Ar. ف is frequently pronounced as *g*.

Ar. ه, h, the Ar. شَاهِيَّة *shahiyatun*, appears in Hausa as شَاهُو *shahu* and شَاوُو *shafo*.



The treatment of the sound **f** **ب** in Hausa causes much variation in forms, and is strongly characteristic of the language. Generally speaking, in Europe the **f**-sound is produced by making contact of the lower lip with the edge of the upper teeth and forcing out the stream of air with audible friction of the passing breath.<sup>1</sup> The Hausas, however, exhibit a tendency to avoid the contact referred to. They simply draw the lips near one to another, producing a "bi-labial" fricative. In consequence of this looser articulation the barrier between this and the other labials is slight, and on the least occasion, say that of a following explosive, a labial stop **p** or **b** is heard instead of **f**. Thus a word which, as we know, had originally our **f**, **tufka** (Ar. **طَبَف**), to plait, may be correctly pronounced **tupka** or **tubka**; cf. also—

<b>hafshi</b>	<b>hapshi</b>	<b>habshi</b>	to bark
<b>safko</b>	<b>sapko</b>	<b>sabko</b>	to start
<b>tafki</b>	<b>tapki</b>	<b>tabki</b>	a pool
<b>tafshi</b>	<b>tapshi</b>	<b>tabshi</b>	soft

Again the Ar. **بَار**, pl. **بِرَان**, mouse, appears in Hausa as **bera**, A 44. Other examples of this fluctuation at the beginning of words are—

<b>falasa</b>	<b>palasa</b>	to revile
<b>fansa</b>	<b>pansa</b>	reward
<b>fasshe</b>	<b>passhe</b>	to break

Further, words which must have come into the language with **h** have sometimes changed this to **f**; e.g. Ar. **شَيْخ** **sheik** appears as **shetu**, C 46 note, so Ar. **حُجَّة** as **huja** or **fuja**, excuse. Finally, an original **f** may be weakened to a

<sup>1</sup> Dwight Whitney, "Life and Growth of Language," p. 64; Max Müller, "Sc. of Lang.," ii. p. 148.

mere breath; e.g. *fira* (cf. Ar. *فري*, to trump up falsehood), an untrue story, is also found as *hira*; cf. also—

<i>fuda</i>	<i>huda</i>	to pierce
<i>fuska</i>	<i>huska</i>	face, B 171
<i>fuḍu</i>	<i>huḍu</i>	four
<i>foro</i>	<i>horo</i>	rebuke

In these cases the true Hausa pronunciation would be best suggested by transliterating the letter *ب* as *fh*.

In closed syllables the labial is often entirely vocalized.<sup>1</sup>

The labial is then merged into a diphthong or  
 Vocalized  
 labials. vowel; thus *hafshi*, *haushi*, to bark; *sabtu*  
 (orig. Pers. *safta*), *sotu*, a trust; *shipka*,  
*shuka*, to sow.

The same slackness of articulation will explain changes exhibited in cases like *zunufi* = *zunubi*, Ar. *ذَنْبٌ*; *hawainya*, Ar. *حَيَّةٌ*, chameleon; *raḳumi*, Ar. *رَكُوبٌ*, camel; *samako*, Ar. *مَسَّحٌ*, to start. It was noticed above that *hafshi*, to bark, appears also as *habshi* and *haushi*. Equally complete absorption of an original *b* occurs in Hausa *alura* = *alibra* = Ar. *الْإِبْرَةُ*, needle.

In a similar way *m* is vocalized in *damre*, *daure*, *dora*, to bind, fasten up; *zamna* and *zona*, to sit down. Hence it is probably correct to refer the H. *hauka*, foolish, mad, to the Ar. *حَبَفٌ*.

One of the most characteristic phenomena of Hausa  
 Labialism. pronunciation is the tendency to labialize the  
 sounds *k* and *g*. In connection with Indo-European languages its origin is described by Dr. Peile:<sup>2</sup>  
 "k is the hardest of all consonants to pronounce, and requires the most distinct articulation to keep the sound

<sup>1</sup> Cf. Ar. *كوكب* *kaukab*, for *ككب* *kabkab*.

<sup>2</sup> "Introd. to Gk. and Lat. Etymology," p. 404.

pure from subsidiary breaths. If we pronounce it lazily without fully opening the mouth, the result is that together with it a slight *w*-sound is quite unconsciously pronounced, because the position of the tongue is almost exactly the same for *k* and *g* as for *w*, and if the lips be nearly shut an imperfect labial is necessarily produced: the *k* or *g* sound is followed by a labial after-sound, a 'halbvocalischer labialer Nachklang,' Corssen calls it, though the sound is a genuine consonant."<sup>1</sup> In the Indo-European languages this labialism has resulted in a change of the *k* or *g* into another consonant, e.g. Sanskrit *gaus*, Gr. *βοῦς*, O.H.G. *chuo*. In Hausa, however, this labialism is still in an initial stage, and the after-sound causes no actual change in the consonant which it follows. In fact, it is so unfixed that it may be introduced or omitted at will. Thus we may say *koda* or *kwoda*, although; *komi* or *kwomi*, anything; *ḱoria* or *ḱworia*, a gourd; *takwoshi* or *tarkoshi*, to go lame; *gonda* or *gwanda*, a pawpaw; *goza* or *gwaza*, a sweet potato; *ḱoi* or *ḱwoi*, an egg. The last example, if the identification with the Ar. *فُوْى* chick, and *فَارِيَّة* egg, be right, shows how through force of custom the *w* is treated as if it were not radical but parasitic, being omitted or rejected at pleasure. In most, though not all, of the above instances, a "rounded" vowel of the *o*, *u*, class follows the labialized consonant. This may perhaps have tended to facilitate the labialization, though how far this has been so it is difficult to say. The suggestion derives some support from the fact that in a few words a *y* sound is at times heard after *k* or *g* when followed by "front" vowels (such as those in Eng. *bell* or *bale*). Thus we may equally say *ḱetu* or *ḱyetu*, a flint; *kemru* or *kyemru*, a reed; *kenwa* or *kyanwa*, cat; *gero* or *gyero*, corn.

<sup>1</sup> For further discussion of this principle, cf. Brugmann, "Comp. Gram. of the Indo-Germanic Languages," i. 417 in Wright's translation; also Max Müller, "Science of Language, ii. 272.

Here the parasitic palatizing glide imparts to **k** a slightly fricative character of the nature of the Germ. *ach*, or of the Eng. "kyind" for kind, or "gyirl" for girl. There is another **k** in Hausa where the back palatal is a purely explosive **k** found in Arabic words with ك, and in some cases with back vowels **o** and **u**. Thus we must distinguish **kura**, hyena, and **ḵura**, dust; **kusa**, near, and **ḵusa**, dust.

The Hausa language possesses the palatal **ch** (as in Eng. which); e.g. **wonchan**, that; **chiniki**, trade; **chiwo**, sickness; **chocha**, ant; also **sh** (as in Eng. wish); e.g. **ishirin**, twenty; **shiga**, gusset; and in addition their "voiced counterparts" **j** (as in Eng. jungle); e.g. **jawo**, to draw; **jefa**, to throw; and **j** pronounced as Eng. **s** and **z** in leisure and azure; i.e. a kind of **jh**; e.g. **aje**, truly. To these must be added the "glide" **y**, whose affinity with the palatals is exemplified in F 117, where **junwa** = **yunwa**, hunger.

How strong this tendency to palatalism is we may see in the Hausa pronunciation of the Ar. ط. That of Arab speakers varies much in different districts. Thus in Tripoli it is heard as **t**; e.g. **beiḍ tnein**, two eggs; while in Egypt<sup>1</sup> it is pronounced either as **t** or **s**, and in Algiers<sup>2</sup> as **ts**. From whatever quarter Arabic loan-words came into Hausa, the attempt to differentiate ط from ت gave occasion to its palatization as **ch**.

The front vowels **e**, **i**, regularly change a preceding **t** into **ch**; e.g. **kotanta** and **kotanchi**, to compare; **mata** and **mache**, a woman; **sata** and **sache**, to steal. This change is most clearly seen in the case of participles; e.g. m. **batache**, f. **batachia**, pl. **batatu**, spoiled; m. **matache**, f. **matachia**, pl. **matatu**, dead. Under the same circumstances **s** becomes **sh**; e.g. **tarsa**, **tarshe**, and

<sup>1</sup> Vollers and Burkitt, "Mod. Egypt. Dialect," p. 8.

<sup>2</sup> Machuel, "L'Arabe Parlé, pp. 2, 4.

**tarshi**, to help; **kassa** and **kasshe**, to kill; **hausa** and **bahausha**, Hausa.

The Hausas, as before remarked, frequently pronounce **ɓ** as **ts**, but the assibilation often leads to palatalization; e.g. **tsaga** or **chaga**, to tear; **tsarki** or **charki**, purity; see Dict. under **chira**, &c. We may add as further examples of fluctuating articulation in connection with palatals: **shikkin** (A 9) = **chikkin**, in; **shariri** = **jariri**, child; **shere** = **jere**, line; **shure** = **jure**, to kick; **saurara** = **jurara**, to listen.

Close relations subsist between the trilled **r** and lateral **l** semi-vowels.<sup>1</sup> In Hausa, as in many other languages, the one sound readily runs into the other. Thus the change seen in the Fr. *armet*, Eng. *helmet*, is common in Hausa, cf.—

<b>galgassa</b>	<b>gargassa</b>	hairy
<b>galma</b>	<b>garma</b>	a hoe
<b>halbi</b>	<b>harbi</b>	to shoot
<b>tsalka</b>	<b>tsarki</b>	purity

In open syllables, too, this lispings, like that satirized in the "Wasps" (44) of Aristophanes, may frequently be heard; e.g. **fasala** = **fasara**, to explain. Of the connection between **l** and **n** we have instances in **ladama** = **nadama**, repentance; **limke** = **nimka**, to fold. Compare It. *alma*, contracted from the Lat. *anima*.

In the case of Fr., Germ., It. **t** the point of the tongue is touched to the edge of the upper teeth. We may, however, produce another **t** by pressing the blade of the tongue against the palate, as in English **t**. A similar difference is to be found in Hausa, and we must distinguish **t** from the **ɗ**, energetically articulated with tongue and palate, as in—

<b>ɗsaya</b>	stand
<b>roɗel</b>	pound
<b>dakkeɗ</b>	with difficulty

<sup>1</sup> Cf. Dwight Whitney, *ibid.* p. 66; Max Müller, *ibid.* ii. p. 186.

So with the corresponding soft sounds **d** and **ḍ** in—

<b>da</b>	of old
<b>ḍa</b>	son
<b>daidai</b>	alike
<b>daiḍai</b>	ever

In Latin, **d** sometimes becomes **r** or **l**; e.g. *nemo me dacrumis* (= *lacrumis*) *decoret*,<sup>1</sup> *arbitr* = *adbitr*; a similar instance is found in Algerian Arabic in the use of **ل** for **د**; <sup>2</sup> this latter is most likely due to the influence of African speech. In Hausa a **d** may change into an **r**; cf. *faḍa* = *faḍ* = *far*, F 190, where its occurrence at the end of the word probably assisted the change. These illustrations suggest the reason why in attempting to pronounce the Ar. palatal **d** ض the Hausas sometimes substitute for it **l**. In studying Hausa MSS. the reader may occasionally come across an instance where, by a mannerism of the writer, ض is used instead of ل in the spelling of words like *sarki*, king سَرْكِي when intended to be pronounced as *salki*.

Of the interchange of **r** and **s** we have as examples—

<b>asna</b>	=	<b>arna</b>	heathen
<b>bisne</b>	=	<b>birna</b>	to bury
<b>hasbia</b>	=	<b>harbia</b>	pigeon

With this may be compared the similar treatment of medial **s** in Latin; e.g. *mures* = *muses*, *mice*.

The Hausa language has been compared to the Italian owing to its preference for ending words with vowels. With a few exceptions, to be referred to later on, the Hausas seem to find a difficulty in pronouncing consonants at the end of words. "The difficulty is one which English speakers can hardly realize, since they allow freely every consonant in their alphabet

Terminal  
Vowels,

<sup>1</sup> Peile, *ibid.* p. 339.

<sup>2</sup> Machuel, *ibid.* p. 129.

(with the accidental exception of the *zh* sound) at the end of a word, or of a syllable, before another consonant; but the Polynesian dialects, for example, admit no groups of consonants anywhere, and end every word with a vowel; the literary Chinese has no final consonant except a nasal; the Greek none save *ν, σ, ρ* (*n, s, r*); the Sanskrit allows only about half a dozen, and almost never a group of more than one; the Italian rarely has any final consonant."<sup>1</sup>

The following are illustrations of variation and interchange among the vowel sounds:—

Interchange of vowel sounds. The change from *u* to *i*, whenever it does not arise from mere carelessness, seems to take place through a modification of the *u* to a sound resembling the Fr. *u* or the Germ. *ü*; cf.—

<b>duduge</b>	<b>didigi</b>	heel
<b>fukafuki</b>	<b>fikafike</b>	feather
<b>rufe</b>	<b>rife</b>	to cover
<b>tulli</b>	<b>tilli</b>	heap

The rounding of *a* to *o* is met with; e.g.—

<b>kewaye</b>	<b>kewoye</b>	to go round
<b>tufafi</b>	<b>tufofi</b>	shirts
<b>waje</b>	<b>woje</b>	quarter

An *i* is frequently transformed into an *e* (cf. p. 15 note); e.g.—

<b>dalishi</b>	<b>dalashe</b>	to be blunt
<b>halbi</b>	<b>halbe</b>	to strike
<b>tsiwa</b>	<b>tsewa</b>	insolent

When *s* is followed by the vowels *e* or *i*, the effect is often the palatalizing of the consonant; e.g. **tarsa**, **tarshe**, **tarshi**, to help; **fansa**, **fanshe**, to ransom. So also *t* becomes **ch**; cf. **daidaita**, **daidaiche**, to be or make similar; **mata**, **mache**, woman; **batache**, pl. **batatu**, destroyed.

<sup>1</sup> Dwight Whitney, *ibid.* p. 72.

In the English vulgar pronunciation of "yes" a sort of dull **a** is heard. By the ear alone it is hard to tell whether the vowel be **a** or **e**, as it really lies between them. Such an **a** or **e**, represented in Hausa script by **ﺍ**, is found in words such as **beri** **ﺑَﺮِی**, to leave; **dere** **دَﺭِی**, night; **ferko** **فَﺭْکُو**, beginning; **sayes** **سَیْسَ**, to sell.

The influence of vowels on other vowels when separated from them by consonants is seen in the change from Eng. man to men owing to the former presence of an **i** vowel in the plural ending.<sup>1</sup>

In the word men the **a** of the singular was never wholly lost, but was modified through anticipation of the **i** of the plural ending. But in Hausa, and in some of the other African languages, this assimilation is carried to a much greater degree. We meet with introduction or substitution due to a feeling for assonance and made in obedience to a harmonic law. This is most clearly seen in the modifications of the preposition **ma**, to, when followed by suffixed pronouns: e.g. **mini** = **mani**; **mumu** = **mamu**; **muku** = **maku**; **musu** = **masu**. Cases like **fitilla** = **fatilla**, a lamp, and **kuruchia** = **kurichia**, a dove, are perhaps illustrations of the same principle; cf. also **muguje** = **maguje**, fugitive.

In connection with liquids a parasitic vowel, generally assimilated to that of the syllable, is often introduced. Parallel cases in other languages are **periculum** = **periculum**, **lucinus** = **λύχνος**.

Examples in Hausa are:—

<b>girbi</b>	<b>giribi</b>	to reap
<b>girma</b>	<b>girima</b>	great
<b>sarki</b>	<b>sariki</b>	king
<b>kurkono</b>	<b>kurukunu</b>	guinea-worm
<b>sulkumi</b>	<b>surukumi</b>	bag
<b>zarmi</b>	<b>zarumi</b>	officer

<sup>1</sup> Dwight Whitney, *ibid.* p. 71.



In a large number of instances where a vowel precedes and follows a consonant the latter is pronounced with an emphatic stress as if doubled. This energetic doubling is found in Aramaic and in Hebrew; e.g. Heb. constr. pl. *innebhê*, grapes. In Hausa we may compare **baḳḳi**, black; **sanni**, to know; **chikka**, to fill; **gidḍa**, house; **tokkos**, eight; **godḍa**, to show; **tsukke**, to chew. As before stated, in these cases where the doubling of the consonant is uncertain, or where it is pronounced but not written, the second consonant will be found in the Grammar with a bracket thus—**baḳ(k)i**.

The number of consonants which can be used at the end of a word in Hausa is extremely limited.

Final consonants. The very few words which are found ending in **b** are Arabic; e.g. **magarub**, west; **ajub**, wonderful.

**f.** The word **jifjif**, morning, B 56, is poetical; **alif**, thousand, is Arabic.

**k.** The chief and almost only example is **duk**, all, an abbreviated form of **duka**. It is very often employed, and the preservation of the **k** seems helped by the emphasis natural to its meaning; so, too, with **tutuk**, on which see below.

**l.** A final **l** occurs rarely; e.g. **chisal**, a disease; **ful** and **pul**, very many; **rotel**, a pound, and **halal**, lawful, are Arabic.

**m.** There are a few instances of final **m**; e.g. **anim**, be sought, B 155, a poetical use; **bam**, palm wine; **bambam**, different; **dabam**, id.; **dankam**, for ever; **dungum**, much. From the Arabic are **haram**, lawful; **kullum**, always.

**n.** Final **n** is apparently but not really common. It is used as an abbreviated form of **na**, of, as a connective; e.g. **abin mamaki**, a thing of wonder; **chik(k)in gid(d)a**, on the inside of the house. In the case of a proper name no difficulty is felt; e.g. **sudan**; for other instances, cf. **nan**, **kerrin**.

**p.** **shakup**, light, **kutup kutup**, tottering, occur. In the latter case the retention of the final **p** is aided by the repetition.

**r.** Comparatively rarely used. In most instances where it appears at the end of a word it is a feminine form of the connective **n**. **beri**, to leave, is sometimes contracted to **ber**: cf. also **biar**, five; **dak(k)ir**, with difficulty; **giger**, leg-irons; **id(d)ubar**, a red ass; **wur**, very (red). Words derived from the Arabic are: **akbar**, great; **alhanzir**, boar; **askar**, soldier; **azuhur**, afternoon.

**s.** This is the most commonly used of the final consonants; examples are: **akass**, down; **akras**, file; **lalas**, hot iron; **tilas**, by force; **tubbas**, certainly. **s** often appears suffixed to primary verbs in order to produce secondary forms; cf.—

<b>ba</b>	<b>bayes</b>	to give
<b>bata</b>	<b>batas</b>	to destroy
<b>saye</b>	<b>sayes</b>	to sell
<b>tuda</b>	<b>tudas</b>	to spill

In many instances such forms have **da** appended to them, the effect being to give to the word a causative meaning, or otherwise to modify its sense (cf. p. 46).

The following words ending in **s** are Arabic: **albaras**, leprosy; **albarus**, gunpowder; **alzubus**, gypsum; **arsas**, a bullet; **buss**, less.

**t.** The difficulty of pronouncing a word ending with a consonant is nowhere more clearly manifested than in the case of a final **t**. It alternates in this position with final **l**, **n**, and **r**; e.g.—

<b>biar</b>	<b>bial</b>	<b>biat</b>	five
<b>dak(k)ir</b>		<b>dak(k)et</b>	with difficulty
<b>tutur</b>	<b>tutul</b>	<b>tutut</b>	<b>tutuk</b> for ever

So we must explain the connective forms in **r** and **l** of

feminine substantives e.g. **dukiar-ka** (thy goods) or **dukial-ka** = **dukiat-ka** = **dukia-taka**.

The word **farifet**, very white, is probably to be explained in this way as being equivalent to the reduplicated form **farifar** for **farifari**. So also in **far** for **faɗ** = **faɗ(ɗ)a**, fight, F 190, the dental is interchanged with the final **r**.

The following are illustrations of the shortening of final vowels and syllables which is sometimes found:—

**ɗau** and **do** for **ɗauka**, to take

**du** for **duka**, all

**fau**, up, and **hau**, to mount, from **hawa**

**lai** and **lau**, very (well), from **lafia**

**ma**, great, for **mainya**, and **ma**, to thee, for **maka**

**ra** and **ran** for **rana**, day.

The following are instances of words common to Hausa and European languages, most if not all of which have come into Hausa through the European words in Hausa. Arabic.

From *Greek* or *Latin*: **zinaria**, gold, from Grk. *δηνάριον*, Lat. denarius; **kauwera**, a flat place, Grk. *χώρα*; **sabuni**, soap, Grk. *σάπων*; **takarda**, paper, Grk. *χάρτης*.

From *Italian*: **bumbu**, a child carried on the back, probably from It. *bambino*; **bindiga**, a gun, possibly a corruption of It. *Venedigo* (see Dict. under *bindiga*); **augulu** or **agulu**, a vulture, from It. *aguglia*, Lat. *aquila*; **araha**, cheap, possibly from It. *arra*, Lat. *arrha*, earnest money.

From *Spanish*: **liar**, a dollar, apparently an inverted form of *rial*; **tambari**, a drum, Sp. *tambor*, in Barbary تَمْبُور.

From *French*: **kanɓanɓi**, quarrelling, possibly an Arabicized form of *cancan*, idle gossip; and perhaps **sambazai**, sandal, from Fr. *savate*.

From *German*: talashi, satin; Germ. Atlass, from Ar. <sup>أطلس</sup> *أطلس*.

The word **takas**, a badger, is the Lat. *taxus*, *taxo* (Augustine), It. *tasso*, Germ. *dachs*. **takanda**, sugar cane, is the Ar. <sup>قندة</sup> *قندة*, Eng. candy. **samfalwa**, a blue bead, is probably the Ar. <sup>صفيير</sup> *صفيير*, Eng. sapphire.

The most cursory study of the Hausa Dictionary will serve to show to the Arabic scholar that there are not only numerous words borrowed direct from Arabic, but that there are also a large number of idioms and of methods of word building and construction which must have had a Semitic source unless the hypothesis be adopted that the Hausa language was itself Semitic. This latter hypothesis may some day conceivably be established, but at present the fact that two-thirds of the Hausa vocabulary present no similarity to any Semitic language forms an almost insuperable obstacle to the acceptance of this theory until such time as a careful study of the surrounding languages, and more particularly of the languages which are spoken in and on the borders of the Sahara Desert, e.g. Berber, Tuareg, Songai, &c., may prove either the existence or non-existence of connecting links between Hausa and Arabic or any other Semitic language.<sup>1</sup>

The question still remains in regard to the large number of words which have obviously been borrowed or added to the Hausa language from the Arabic as it now exists, from what exact sources did the Hausas obtain the words, so many of which they have incorporated into their language? The answer which we should naturally expect to this question would be, from Arab traders or travellers

<sup>1</sup> For arguments for and against this suggested connection the student may consult Renan, "Histoire des Langues Sémitiques," i. 2, 89; Prof. Wright, "Comp. Gramm. of the Sem. Languages," pp. 33, 34; Dwight Whitney, *ib.* pp. 248—253; Max Müller, *ib.* p. 326.

who many years ago may have visited the country and have introduced articles previously unknown, leaving behind not only the articles, but their Arabic names. An examination of the Dictionary will, however, show that that such an answer is altogether incorrect. The majority of the Hausa pronouns, and many other words of everyday use, though obviously derived from Arabic, are extremely unlikely to have been introduced by traders. Several animals which were probably introduced from Arabic-speaking countries do not appear to have Semitic names. Moreover, the Arabic words borrowed or incorporated by the Hausas are not, in most cases, taken from the colloquial, but from the classical Arabic. The camel, for example, which is clearly an animal introduced by Arabs, does not bear the name universal among the Arabs, but is a modification of a word which is sometimes used in classical Arabic for camel; cf. under *raḱumi*. A very large proportion of the words borrowed from Arabic and now universally adopted by the Hausas have been borrowed from written as contrasted with spoken Arabic, and not only from the Koran, but from other literary works current among the Arabs. Mohammedanism had very little hold in Hausaland until the beginning of the present century, whereas long before this it is certain that the Hausa language contained many of the words connected with Arabic roots which are now found in it.

It is just conceivable that the introduction of many Semitic words into Hausa and some other West African languages may be traced back as far as the Carthaginian expedition described in the "Periplus" of Hanno. According to Pliny, this was sent out "*Carthaginis potentia florente*" (500 B.C.?). It consisted of sixty ships with fifty oars each, containing 30,000 men and women colonists. That they reached as far as the Congo seems certain from the description given of gorillas, three skins of which were afterwards hung up in the temple of

Kronos. The modern word "gorilla" is derived from this account.<sup>1</sup>

The Persian language, half the vocabulary of which is Arabic,<sup>2</sup> affords an illustration of how the Moslem carries with him not only his religion but his language; but in this case the Persians have been in contact with Islam for centuries. We can but hope that a careful study of some of the other languages by which Hausa is surrounded may ere long shed further light upon the problem suggested at once by the similarity and dissimilarity of the Hausa and Arabic languages.

<sup>1</sup> On the subject of the circumnavigation of Africa, &c., cf. Herod. ii. 32, 33, iv. 42, 43, with Blakesley's notes; also Pomponius Mela, iii. 90, 94; Pliny, "Nat. Hist." ii. 67, v. 1; Cic. "Tusc." v. 32, 90.

<sup>2</sup> Cf. Duncan Forbes, "Gr. of the Persian Language," p. 99, vi.

# VOCABULARY

## HAUSA-ENGLISH.

WORDS explained in the notes attached to the selected readings are not as a rule included in the vocabulary, nor are the less common words contained in the collection of proverbs. For these the student is referred to the Hausa dictionary. \* after a word means that the word is not used in colloquial Hausa.

**a**, at; cf. p. 52

**a** or **aa**, no

**abakin**, in exchange for

**ab(b)ada** or **hal ab(b)ada**,  
for ever

**abduga**, cotton, cotton-  
plant

**abin da**, the thing which,  
which; cf. **abu**

**abinchi**, something to eat

**abinsha**, something to  
drink

**abis(s)a**, cf. **bis(s)a**

**aboki**, pl. **abokai**, friend

**abu**, connective form **abin**,  
pl. **abubua**, thing

**achik(k)e**, f. **achik(k)a**, pl.

**achik(k)u**, full; cf. also

**chikake**

**addua**, prayer

**af**, oh! an exclamation of  
recollection

**agaisheka**, hail to you!  
from **gaishe**, to salute

**agaje**, to help

**aha**, so! an exclamation of  
satisfaction

**ai**, really

**aiki**, pl. **ayuyuka**, **ayuka**,  
work; cf. p.

**aiki** or **yin aiki**, to work

**aiyari**, caravan

**ajere**, in line

**akan**,\* if

**akan**, on, upon; cf. p. 51

**aḱass** for a **ḱasa**, on the  
ground

**akwia**, pl. **awaki**, she-goat

- akwoi** or **akoī**, there is, there are  
**alfadari**, mule  
**algashi**, f. **algasa**, pl. **algasu**, green  
**alif**, thousand; **alfin**, two thousand  
**aljifu**, pocket, small bag  
**allah**, God  
**alura**, pl. **alurai**, needle  
**am(m)a**, but  
**amre** or **aure**, to marry, marriage  
**anfani**, use; **da anfani**, useful  
**anjima**, a little while; cf. p. 81  
**araha**, cheapness; **da araha**, cheap  
**arbaa**, four  
**arbaīn**, forty  
**arba mia**, four hundred  
**ariawa**, north  
**aro**, a loan; **bada aro**, to lend  
**arr,\*** be off!  
**arziķi**, good fortune; cf. also D 3, note  
**ashe**, really, truly  
**ashirin**, or **ishirin**, twenty  
**assuba**, early dawn; cf. p. 83.  
**awa,\*** like as  
**awoje**, outside (adv. and prep.)  
**azurfa**, silver
- azumi**, fast; **yin azumi**, to fast  
**ba . . . ba**, not  
**ba**, to give  
**ba**, prefix to denote ancestry; cf. p. 62  
**baba**, indigo  
**bab(b)a**, pl. **mainya**, great  
**babe**, locust  
**babu**, nothing, without; a contraction of **ba abu**, not anything  
**batche**, to be destroyed or spoilt; cf. p. 47  
**bada**, to give; cf. p. 46  
**ba-haushe**, a Hausa native  
**bai**, a contraction of **ba yi** or **ba ya yi**  
**baia**, cf. **baya**  
**baka**, masc., a bow  
**baki**, pl. **bakuna**, mouth  
**baki ɗaia**, together, all at once  
**baķ(k)i**, f. **baķ(k)a**, pl. **babaku**, black  
**baķo**, pl. **baķi**, stranger  
**baķontaka** or **baķonchi**, the service done to a stranger; **yin baķontaka**, to show hospitality  
**ba-larabe**, pl. **larabawa**, an Arab  
**bal(l)e**, much less  
**banda** or **bamda**, besides, apart from, in addition to



- banza**, in vain, worthless  
**bara**, f. **barania**, hired servant  
**barantaka**, service  
**barao**, f. **baraunia**, thief  
**bashi**, to give up, to deliver up to  
**bata**, to destroy, to spoil, be destroyed; cf. p. 47  
**batas**, **batasda**, to destroy  
**bat(t)u**, conversation  
**bat(t)un**, with reference to  
**bature**, white man, stranger, Arab; cf. p. 62  
**bauchi**, **bawanchi**, or **bauta**, slavery  
**baure**, fig-tree  
**bawa**, pl. **bayi**, **bai**, slave  
**baya**, the back  
**bayan**, behind, beyond; cf. p. 52  
**ber(r)i** or **ber**, to leave, leave alone, to allow; cf. p. 42, note  
**berichi** or **berchi**, to sleep, sleep  
**berkono**, pepper  
**bi**, to follow  
**biar**, **bial**, or **biat**, five  
**biḍ(ḍ)a**, to seek, search for  
**big(g)eri**, instead of  
**bindiga**, pl. **bindigogi**, gun  
**biri**, pl. **biraye**, **birai**, monkey  
**bis(s)a**, the top  
**bis(s)a** or **bis(s)an**, on top of  
**bis(s)a**, pl. **bis(s)ashe**, beast  
**biu** or **biyu**, two  
**boiya**, secret  
**boiye**, to hide  
**bok(k)oi**, seven  
**buḍe**, to open; **buḍu**, to be open  
**budurua**, maid,  
**buga**, to strike; **buga**, **buga**, to strike repeatedly  
**buga bindiga**, to shoot  
**bunsuru**, he-goat  
**busa**, to blow  
**bushe**, to be dry; cf. p. 41  
**chan**, there, that, those  
**che**, to say  
**chi**, to eat, to take forcible possession of, &c.; cf. p. 87  
**chiawa**, grass  
**chida**, to give to eat; cf. p. 46  
**chik(k)a**, to fill, full; **chichik(k)a**, to fill quite full; cf. p. 47  
**chikake**, full; cf. p. 71  
**chik(k)i**, the interior  
**chik(k)in** or **achik(k)in**, in, within; cf. p. 53  
**chiniki**, trade, bartering;  
**yin chiniki**, to do business

- chinye** or **chainye**, to eat up; cf. p. 46  
**chira** or **chara**, to crow  
**chira** or **tsira**, salvation  
**chirasda**, to deliver  
**chishe**, to give to eat; cf. p. 46  
**chiwo**, sickness; **da chiwo**, ill  
  
**da**, to have, to possess; cf. p. 54  
**da**, and, with, when; cf. p. 54, 55  
**da . . . da**, both . . . and  
**ɗa**, free  
**ɗa**, **ɗan**, son, native of  
**dā** or **dāa**, of old; **lokachin dā**, in olden time  
**da**, used to denote unfulfilled intention; cf. pp. 33 n., 55  
**daɗai**, ever, till now; when followed by negative statement, never  
**daɗ(ɗ)a**, again  
**daɗ(ɗ)e**, to prolong, to increase  
**daɗi**, sweetness; **jin daɗi**, to feel happy; **da daɗi**, sweetly  
**dafari**, at first  
**daf(f)a**, to cook; **dafafe**, f. **dafafa**, pl. **dafafu**, cooked  
**dag(g)a**, from; cf. p. 52;  
**dag(g)a chan**, thence;  
**dag(g)a enna**, whence?  
**dag(g)a nan**, hence  
**dai**, then  
**ɗaia**, one; **ɗaianku**, one of you; cf. p. 67  
**daidai**, correct, alike  
**ɗainye**, f. **ɗainya**, pl. **ɗainyoyi**, fresh, raw  
**daji**, bush, scrub, uncultivated forest land; cf. **jeji**  
**ɗaki**, pl. **ɗakuna**, room  
**dakir**, **daket**, with difficulty  
**dak(k)a**, to beat  
**dama**, better; cf. p. 73  
**dama**, opportunity; cf. p. 88  
**damuna** or **damana**, wet season  
**ɗari**, hundred  
**ɗari**, cold  
**daria**, laughter; **yin daria**, to laugh  
**ɗarmi** or **ɗarime**, to bind  
**ɗauka**, to take, take up  
**ɗauri**, cf. **ɗarime**  
**dawa**, guinea corn, i.e. a small red millet  
**dawoiya**, to return to a place at a distance  
**dawoiyo**, to return here  
**def(f)i**, poison  
**dere**, late evening, night  
**ɗia**, daughter

- diyantaka**, **diyauchi**, freedom  
**dilali**, broker; **yin dilali**, to trade  
**dogo**, f. **dogua**, pl. **dogaye**, tall  
**doiya**, yam  
**doki**, pl. **dawaki** or **dawakai**, horse  
**domi**, why?  
**domin** or **don**, because, because of, in order that  
**dorina**, pl. **dorinai**, hippopotamus  
**doro**, swelling on the back, hump  
**dubu**, thousand  
**duchi**, pl. **duatsu**, a stone  
**duka**, all, every  
**dukia**, goods  
**dum(m)i**, noise  
**dunia**, world  
  
**en**, if  
**en(n)a**, where? **koen(n)a**, anywhere  
**en(n)ua**, shade  
  
**fa**, then, therefore; cf. p. 78  
**fache**, much less, however  
**faḍ(ḍ)a** or **faḍ(ḍ)i**, to speak, tell  
**faḍ(ḍ)a**, to fight  
**fāḍi** or **fāḍa**, to fall  
**falke**, pl. **fatake**, trader  
  
**fansa** or **pansa**, reward  
**fara**, pl. **faruna** or **farori**, locust  
**farawa**, beginning  
**fari**, f. **fara**, pl. **farufaru**, **farare**, white  
**fas(s)a**, to break, tr.  
**fashe**, to break, tr. and intr.  
**faskare**, to overcome; to be unable to do anything; cf. p. 74  
**fawa**, to slaughter  
**faye**, to abound; cf. p. 74  
**fet**, very, used as a suffix; cf. p. 72  
**fi**, to excel, to surpass  
**fit(t)a**, to go out  
**fit(t)o**, to come out  
**fuche**, cf. **wuche**  
**fudu**, four  
**fufunda**, phoenix  
**fula**, cap, fez  
**fure**, pl. **furare** or **furayi**, a flower  
**fushi**, **fhushi**, anger  
**fuska**, pl. **fuskoki**, face  
**futa**, to rest; **futawa**, rest, resting  
**fut(t)owa**, coming out; cf. **fit(t)o**  
  
**ga**, to, for; cf. p. 52  
**ga**, to see; cf. p. 16 n.  
**gab(b)a**, the front  
**gab(b)an**, in front of

- gab(b)adaia or gab(b)adai, together  
 gab(b)az, east  
 gado, pl. gadodi, hog; gadania, sow  
 gado, pl. gadaje, bed  
 gáfera, excuse me! pardon!  
 gaferta, to forgive  
 gaida, to salute; cf. p. 81  
 gaira, less; cf. p. 66  
 gaisa, cf. gaida  
 gaisua, salutation, greeting  
 gajere, f. gajera, gajeria, pl. gajeru, short  
 gaji, tired  
 gajia, weariness; jin gajia, to feel tired  
 gam(m)a, to complete, finish, join together  
 gamma, because of  
 gam(m)u, to meet with  
 ganga, pl. ganguna, drum  
 gani, to see; cf. p. 16 n.  
 gara, gwoma, better; cf. p. 73  
 gare, to, used with the personal pronoun  
 gari, pl. garurua or garuruka, town  
 garin, on account of  
 gaskia, m., truth; ba gaskia, to speak the truth; da gaskia, true, truly  
 gata, three days hence  
 gaya, to tell, explain  
 gera, to prepare, make ready  
 gid(d)a, pl. gid(d)aje, m., house  
 giginia, fan palm  
 gina, to build  
 girima, greatness; bada girima, to honour; yin girima, to grow  
 giwa, pl. giwaye, elephant  
 gobe, to-morrow  
 gode, to thank  
 godia, thanks; yin godia, to thank  
 goḍia, mare  
 goma, pl. gomia, ten; cf. p. 66  
 gona, pl. gonaki, farm  
 goro, kola nut  
 gouma, better; cf. p. 73  
 guda, unit; cf. p. 66  
 gudu, to run, run away  
 guga, m., a bucket  
 gulbi, pl. gulabe, river, deep ravine  
 gun,\* with; cf. p. 53  
 gurgu, f. gurgua, pl. gurgu, lame  
 gurubin,\* instead of  
 gusa, to gush out; gurgusa, to gush out abundantly; cf. p. 47  
 guzuri, provisions for a journey  
 gwoma, better; cf. gouma

**haife**, to beget  
**haifua**, birth  
**hainya**, pl. **hainyoyi**, road,  
 path, way; **bata hainya**,  
 to lose the way  
**haji**, to go on the pilgrimage  
**hak(k)a** or **hak(k)anan**,  
 thus, likewise  
**hakika**, truly  
**hak(k)ori**, tooth; **hak(k)o-**  
**rin giwa**, ivory  
**halbi** or **harbi**, to shoot  
**hal(l)i**, disposition  
**hamza**, five  
**hamsin**, fifty  
**hankaka**, pl. **hankaki**, a  
 large crow with white  
 breast and white rim round  
 its neck  
**hanḡali**, intelligence, care-  
 fulness; **da hanḡali**,  
 sensible  
**hanna**, to prevent, hinder  
**hantsi**, two hours after  
 dawn  
**hanu**, pl. **hanua**, hand  
**har** or **hal**, until  
**har ab(b)ada**, for ever  
**hario**, again  
**hasada**, jealousy  
**haske**, pl. **haskoki** or **has-**  
**kaikai**, light  
**hauia**, twenty; cf. p. 67  
**hauri**, ivory  
**hawa**, **hawo**, **hau**, to  
 mount

**hiska**, air, wind  
**hub(b)a**, **hab(b)a**, an ex-  
 clamation expressing as-  
 tonishment or indigna-  
 tion  
**huḡu**, cf. **fuḡu**  
**huja**, affair, reason  
**huska**, cf. **fuska**

**i** or **ii**, yes  
**idan**, if  
**ido**, pl. **idanu**, **idanduna**,  
 eye  
**iko**, power  
**iri**, pl. **iri iri**, **irare**, kind,  
 tribe; cf. 62 n.  
**ishe**, to suffice  
**iske** or **ishe**, to arrive at  
**issa**, to reach, to be equal  
 to, to be sufficient; **da**  
**ya issa**, enough  
**ita**, she; cf. p. 9  
**itache** or **itche**, pl. **itatua**,  
 a tree; a branch cut from  
 a tree  
**iya**, to be able  
**iyaka**, boundary, end

**ja**, pl. **jajaye**, red  
**ja**, to drag  
**jagaba**, guide  
**jaki**, pl. **jakuna** or **jakai**,  
 ass  
**jaraba**,\* temptation  
**jariri**, **jarili**, an infant

**je**, to go  
**jefa**, to throw  
**jeji**, bush, scrub, uncultivated forest land; cf. **daji**  
**ji**, to hear, obey, feel, understand  
**jia**, yesterday  
**jibi**, the day after tomorrow  
**jijifi**, the twilight just before the dawn  
**jima**, to wait  
**jimawa**, a short time  
**jimina**, ostrich  
**jini**, blood  
**jirigi**, pl. **jirage**, canoe  
**juna**, one another; cf. p. 19

**ka**, thou, thy; cf. p. 9  
**kada**, a crocodile  
**kaɗa**, spindle  
**kaɗ(d)a**, lest  
**kaɗ(ɗ)ai** or **kaɗai**, once, only, alone  
**kaɗ(d)an**, if, when  
**kaɗ(ɗ)an**, few  
**kaɗi**, to spin  
**kaɗfa** or **kaɗa**, pl. **kaɗafu**, foot; **akaɗfa**, on foot  
**kafo**, f. **kafa**, pl. **kafi**, blind  
**kafo**, pl. **kafoɗi**, horn  
**kai**, ho! cf. p. 78  
**kai**, pl. **kanua** or **kawuna**, head; for uses of **da kai**, cf. p. 9

**kai**, to carry  
**kaia** or **kaya**, a load  
**kaɗa** or **kaɗ(k)a**, how?  
**kaka**, pl. **kakani**, grandfather  
**kaka**, harvest season  
**kakabra**, fat  
**kalachi**, breakfast, dinner  
**kaɗkaɗi**, the underside, below; **kaɗkaɗin**, beneath, under  
**kama**, to seize, to catch  
**kam(m)a**, likeness  
**kam(m)an** or **kam(m)al**, like as  
**(ya) kamata**, it is necessary  
**kam(m)anda**, like as, according as  
**kan**, for uses of cf. p. 34  
**kana**, before that, until then  
**kaɗa**, how, the way in which  
**kane**, younger brother  
**kango**, pl. **kangaye**, a ruin  
**kanɗane**, f. **kanɗanwa**, pl. **kanɗana**, **kanana**, small, little  
**kanua**, younger sister  
**kara**, to increase  
**karami**, f. **karama**, pl. **karamu**, small, little  
**karatu**, reading, education  
**karba** or **karbi**, to receive, accept

<b>ɓare</b> , to finish, end (usually intransitive)	<b>ko</b> , either, or, even; also used in asking a question
<b>ɓaria</b> , masc., falsehood; <b>ɓin ɓaria</b> , to miss fire	<b>koda</b> , although
<b>ɓarifi</b> , strength; <b>da ɓarifi</b> , powerfully	<b>koenna</b> , anywhere
<b>kar(r)e</b> , f. <b>kar(r)ia</b> , pl. <b>kar-nuka</b> , dog	<b>ɓofa</b> , door
<b>ɓarshe</b> , end	<b>kogo</b> , hole, hollow
<b>ɓasa</b> , pl. <b>ɓasashe</b> , earth, land	<b>koiya</b> , to teach (followed by <b>ma</b> )
<b>ka(s)she</b> , to kill	<b>koiyo</b> , to learn
<b>kasua</b> , market, market-place	<b>koɓaɓa</b> , however
<b>kawo</b> , to bring	<b>koɓari</b> , attempt, endeavour
<b>kawowa</b> , bringing	<b>koɓolua</b> or <b>kolua</b> , skull, brains
<b>kaya</b> or <b>kaia</b> , pl. <b>ka-yayeki</b> , masc., a load, loads	<b>koma</b> , to go back, return
<b>kaza</b> , pl. <b>kaji</b> , fowl, hen	<b>komi</b> or <b>komine</b> , anything, everything; <b>babu komi</b> or <b>ba komi ba</b> , nothing
<b>kaza</b> , such an one; <b>kaza da kaza</b> , so and so	<b>komo</b> , to come back
<b>keau</b> or <b>kiyau</b> , beauty, goodness; <b>da keau</b> , good	<b>konane</b> , f. <b>konania</b> , pl. <b>konanu</b> , burnt
<b>kenkeshe</b> , to hatch	<b>kone</b> , to burn
<b>ketare</b> , to cross	<b>kore</b> , f. <b>koria</b> , pl. <b>kworre</b> ,* green
<b>ki</b> , fem., thou; cf. p. 73	<b>kore</b> , to drive away
<b>ki</b> , to refuse	<b>kororo</b> , a bag of cowries; cf. p. 67
<b>kibia</b> , pl. <b>kibo</b> , arrow	<b>kotanchi</b> , measure or likeness; <b>kotanchin hak(k)a</b> , like this
<b>kifi</b> , pl. <b>kifaye</b> ,* fish	<b>kowa</b> , every one, any one, any; <b>babu kowa</b> or <b>ba kowa ba</b> , no one
<b>kilago</b> , skin, cow-hide	<b>kowane</b> or <b>kowanene</b> , a strengthened form of <b>kowa</b> ; cf. p. 18
<b>kilga</b> , <b>kirga</b> , <b>kedaya</b> , to count	
<b>kirin</b> or <b>ker(r)in</b> , very; cf. p. 73	
<b>kiyauta</b> , a present	

- koyaushe**, at any time, whenever  
**koyanzu**, now, immediately  
**ku**, you; cf. p. 9  
**kua**, also  
**ƙuda**, pl. **ƙudaje**, fly  
**kud(d)u**, south  
**kuka**, cry, lament  
**kul(l)a**, to care for  
**kulum**, always  
**kuma**, again  
**kumia**, shame  
**kunche**, to loosen  
**kune**, ear  
**kur**,\* if; cf. **kad(d)an**  
**kurdi** or **kuɗi**, money, price; cf. **wuri**  
**kus(s)a**, near, nearly; **kus-sa ga**, near to  
**kuturchi** or **kuturta**, leprosy  
**kuturu**, leprous  
**kwaɗo**, pl. **kwaɗoɗi** or **kwaɗuna**, toad, frog  
**kwana**, to pass the night; cf. p. 47  
**kwana**, pl. **kwanaki**, day  
**kwanche**, to sleep, to lie down; cf. p. 47.  
**ƙwanta**, to lie down  
**ƙwara**, grain, fruit, kernel  
**ƙwarai**, rightly, properly  
**ƙwariƙwassa**, travelling ants  
**ƙwaya**, masc., a grain, ear of fruit  
**ƙwoi**, egg, eggs  
**labudda**, certainly, no doubt  
**labari**, news  
**lafia**, healthy; for use in salutations, cf. p. 81  
**laifi**, sin, offence; **bada laifi**, to condemn  
**lalata**, to spoil (trans. and intrans.); **lalache**, to perish; cf. p. 41  
**lal(l)e**, of necessity  
**lasso**, twenty  
**lau**, very; cf. p. 78  
**likafa**, stirrup  
**linzami**, bridle  
**litafi**, writing, book  
**lokachi**, time  
**ma**, to; for use of, cf. p. 51  
**ma**, verbal prefix; cf. p. 20  
**maaikachi**, workman  
**maaika**, messenger  
**mache**, pl. **mata**, woman, female; cf. **mata**  
**machichi**,\* squeezing  
**machiji**, pl. **machijai**, snake  
**madala**, indeed; cf. p. 78  
**maɗauki**, handle  
**madugu**, caravan leader  
**mafauchi**, butcher



**magana**, word; **yin magana**, to talk  
**mai**, a prefix; for use of, cf. p. 20  
**maibarra**, beggar  
**maida**, to change; **maida himma**, to take care of  
**maidaukan kaya**, a carrier  
**maigid(d)a**, owner of house  
**maigirima**, one who is great  
**maigudu**, fugitive  
**maikaya**, the owner of a load  
**maimako** or **maimaki**, in exchange for; cf. p. 51  
**mairoko**, beggar  
**maizini**, sharp  
**makafo**, pl. **makafi**, blind  
**makaranta**, school  
**malam**, mallam, teacher  
**mamaki**, anything wonderful; **jin mamaki**, to wonder; **yin mamaki**, to make to wonder  
**mana**, then, if you please  
**manche** or **manta**, to forget  
**manzo**, pl. **manzani**, messenger  
**maras**, without, wanting; used as a prefix  
**mareche**, evening; **da mareche**, in the evening  
**masabki**, a lodging place  
**masaka**, weaver

**mas(s)a**, a small cake  
**mata**, wife; also used as a plural of **mache**  
**maz(z)a**, quickly  
**metin**, **metain**, two hundred  
**mi**, mine, or **minene**, what?  
**mia**, **minya**, hundred  
**miji**, cf. **namiji**  
**mu**, we; cf. p. 9  
**mugu**, f. **mugunia**, pl. **miagu**, bad, evil  
**mujia**, owl  
**murna**, gladness, joy  
**mutane**, cf. **mutum**  
**mutu**, to die  
**mutua**, death  
**mutum** or **mutume**, pl. **mutane**, man

**na** or **-n**, of; cf. p. 14  
**-na**, my; cf. p. 24  
**naam**, yes; cf. p. 77 n.  
**nabaia**, f. **tabaia**, second, that which comes after  
**nabiu**, f. **tabiu**, second  
**naɗ(ɗ)e**, to roll up  
**naɗ(ɗ)u**, to be rolled up, to roll oneself up  
**nafari**, f. **tafari**, first  
**nama** (masc.), flesh  
**namiji** or **miji**, pl. **maza**, **mazaje**, a male  
**nan**, here; cf. p. 12, this

**nan da nan**, immediately ;  
cf. p. 77

**nasa, nasu, nata**, cf. p. 24

**naüku**, f. **taüku**, third

**nauyi**, heaviness ; **da nauyi**, heavy

**nawa**, how much ? how many ?

**nawa**, my ; cf. p. 24

**nema**, to search for

**nemo**, to seek and bring

**nesa** or **nisa**, distance ; **da**

**nesa** or **da nisa**, far away ; used adjectivally and adverbially

**ni**, I ; cf. p. 9

**nik(k)a**, to grind

**nuf(f)i**, to intend, to purpose, intention

**oho, oho!** it does not concern me

**rab(b)i**, half

**rad(d)a**, to whisper, whispering

**rag(g)o**, pl. **rag(g)age**, an idle person

**rago**, pl. **raguna**, ram

**ragonchi**, idleness

**rai**, life ; **da rai**, alive

**rañumi**, pl. **rañuma**, camel

**rami**, a hole, pit

**rana**, sun, day ; pl. **kwanaki**, days ; **rana tsak(k)a**, midday

**randa**, for **rana da**

**rashi**, lack ; **rashin** **karifi**, weak

**ras(s)a**, to lose, to be lost

**rataia**, to tie, to hang up

**rawani**, turban

**rawaya**, pl. **rawayu**, yellow low

**reshi** ; cf. **rashi**

**riga**, pl. **riguna**, robe, gown, shirt

**rijia**, a well

**rikichi**, deceit

**rikita**, to confuse ; **rikiche**, to be confused

**roko**, to ask, beg

**rongomi**, a reduction, better ; cf. pp. 73, 85

**rua** (masc.), water, rain

**rubutu**, writing

**ruḍe**, to deceive

**rufe**, to shut

**ruga**, cattle pen

**sa**, bull ; f. **sanja**, pl. **shanu**, oxen

**-sa**, his ; cf. p. 24

**saa**, time, season, hour

**saanani**, then

**saanda**, when, the time when

**saba**, to be accustomed

**sab(b)ada** or **sab(b)oda**, on account of, in exchange for

- sabka** or **sapka**, to unload,  
to alight  
**sabo**, f. **sabua**, pl. **sabui**,  
**sababi**, new  
**safe**, early morning; **da**  
**safe**, in the morning  
**safia**, a fem. form of the  
preceding  
**sai**, quite, only, except, un-  
til, but; cf. pp. 35, 53, 81  
**saiya**, to buy; cf. p. 47  
**saiyar**, **saiyes**, **saida**, to  
sell  
**saka**, to weave  
**salla**, prayer  
**sam(m)a**, pl. **sam(m)a** or  
**samania**, the heavens  
**samri**, **sauri**, quickness;  
**da samri**, quickly  
**samu**, to find, to obtain  
**sanda**, pl. **sanduna**, stick  
**sania**, cow; cf. **sa**  
**san(n)i**, or **sani**, to know  
**sansanchi**, to understand  
well  
**sansan(n)i**, camp  
**sanu**, hail! cf. p. 80  
**sanu**, slowly, gently  
**sapka**, to unload, put down,  
alight  
**saraunia**, queen  
**sarauta**, kingdom  
**sare**, to cut  
**sariki** or **sarki**, pl. **sarakai**  
or **sarakuna**, king, head-  
man  
**sarka**, pl. **sarkuna** or **sar-**  
**koki**, chain  
**sarmayi**, pl. **samari**, a  
youth  
**sar(r)ai**, exactly, rightly  
**sasafe**, very early in the  
morning  
**sasaƙa**, to carpenter  
**sata**, theft  
**sau**, used with numerals  
thus: **sau daia**, once;  
**sau biu**, twice  
**saura**, rest, remainder  
**sayes** or **sayesda**, to sell  
**sayi** or **saida**, to buy  
**seb(b)ain**, seventy  
**sha**, to drink; cf. p. 88  
**shafo**, a kite  
**shag(g)eli** or **shuggeli**, pl.  
**shugulgula**, business  
**shamu**, pl. **shamuwa**, stork  
**shanu**, oxen; cf. **sa**  
**shashi**, half  
**shekara**, pl. **shekaru**, year  
**shekaranjia**, the day before  
yesterday  
**shi**, he; cf. p. 9; **shi ke**  
**nan**, there is, it is so  
**shid(d)a**, six  
**shig(g)a**, to enter, go in  
**shig(g)o**, to enter, come in  
**shiri**, preparation  
**shirwa** or **shirua**, a hawk  
**shiu** or **shiriu**, silence  
**shuɗi**, f. **shuɗia**, pl. **shu-**  
**ɗoɗi**, blue

**sittin**, sixty  
**so**, to like, love, wish, be willing  
**soki**, to pierce  
**su**, they; cf. p. 9  
**sua**, pl. **suanene**, who? which? what?  
**suabo** or **swabo**, evil; **yin suabo**, to revile  
**sukua**, galloping  
**sunu**, name  
**surdi**, pl. **suradi**, **surada**, **surduna**, **surdodi**, saddle

**ta**, she; cf. p. 9  
**-ta**, her; cf. p. 24  
**ta**, used idiomatically; cf. p.

87

**taba**, to touch; cf. pp. 89, 113 n.

**taberma** (masc.), a mat  
**tada**, to raise up  
**tafassashe**, f. **tafassashia**,

pl. **tafassashu**, boiling  
**tafassa**, to boil, tr.; **tafas-su**, intr.; cf. p. 41

**taf(f)i**, to go; **taf(f)i da**, to take away; **taf(f)ia**, going, journey

**taf(f)o**, to come; **taf(f)o-wa**, coming

**tagua**, pl. **taguai**, female camel

**taka**, thy; cf. p. 24

**takalmi**, pl. **takalma**, shoe, sandal

**takarkari**, pack ox  
**taki** (fem.), your; cf. p. 24  
**taḳobi**, pl. **takoba** or **ta-ḳuba**, sword

**talaka**, a poor man

**talauchi**, poverty

**tal(l)atin**, thirty

**tamaha**, to think, suppose

**tamanin**, eighty

**tambaya**, to ask

**tamkar**, like as

**tara**, nine

**tara**, to collect; **tatara**, to heap up; cf. pp. 46, 47

**taras**, **tarda**, **tarasda**, to overtake, to come up with; cf. p. 46

**tare**, together; **tare da**, together with

**tari**, to meet, to go to meet, to put together with

**taro**, pl. **tarori**, multitude, abundance

**taru**, pl. **taruna**, net

**taru**, to assemble

**tashi**, to rise up, start

**tasunia**, story, tale

**tataka**, to tread down

**tausaye**, pity, sorrow

**tilas**, by force

**tir**, alas!

**tissain**, ninety

**to**, well! all right!

**tok(k)os**, eight

**toron giwa**, a male elephant

- toyaye**, f. **toyayia**, pl. **toyaya**, baked  
**tsaḍa**, or **tsada**, dearness;  
**da tsaḍa**, dear, expensive  
**tsaga**, to tear; **tsatsaga**,  
to tear in pieces; cf. p. 47  
**tsak(k)a** or **tsak(k)ani**, the  
midst  
**tsak(k)an** or **tsak(k)anin**,  
in the midst of, between;  
cf. p. 51  
**tsamani**, to think, suppose  
**tsawo**, length; **da tsawo**,  
long, tall  
**tsaya**, to remain, to stand  
still, to be finished  
**tsofo**, f. **tsofua**, pl. **tsoffi**,  
**tsofafi**, old  
**tsofo**, an old man; **tsofua**,  
an old woman  
**tsoro**, fear; **jɪn tsoro**, to  
be afraid  
**tsuntsua** (or **zunzua**), pl.  
**tsuntsaye**, bird  
**tuba**, to repent  
**tubali**, a mud brick  
**tube**, to take off  
**tufa**, pl. **tufofi**, shirt,  
clothes  
**tukuna**, (not) yet  
**tukunia**, pitcher  
**tumkia**, pl. **tumaki**, sheep  
**tun** or **tunda**, as far as,  
while as yet, until, since,  
before; cf. p. 52  
**tundaḍewa**, long since  
**tuni**, **tuntuni**,\* long ago  
**tunyaushe**, how long?  
**turanchi**, the Arab language  
**ture**, pl. **turawa**, a white  
man, a foreigner  
**turumi**, a mortar  
  
**uba**, pl. **ubane**, father  
**uku**, three  
**uwa**, mother  
  
**wa**, to, cf. p. 52  
**wa** or **wane**, m., who?  
which? what? cf. p. 13  
**wa**, elder brother  
**wache**, f. who? which?  
what?  
**wad(ḍ)a**, how, the way in  
which; cf. p. 77  
**wai**, alas!  
**wando**, pl. **wanduna**, trou-  
sers  
**wanke**, to wash, clean; for  
use of **wanko** cf. p. 45  
**wata**, month; **watan jia**,  
last month; **watan gobe**,  
next month  
**watakila**, perhaps  
**waye**, to 'dawn; **gari ya**  
**waye**, the day dawns  
**wiya**, wuya, difficulty.  
**wochan**, cf. **wonchan**  
**woḍanga**, cf. **wonga**  
**woḍ(ḍ)anan**, cf. **wonan**  
**wofi**, emptiness, worthless-  
ness; cf. p. 71

**wogga**, cf. **wonga**  
**wohal(l)a**, trouble  
**woje**, outside ; cf. **awoje**  
**wol(l)ata**, about 10 a.m.  
**wonan**, pl. **wod(d)anan**,  
 this near by ; cf. p. 12  
**wonchan**, f. **wöchan**, pl.  
**wod(d)anan**, that over  
 there  
**wonda**, f. **waḍda** or **woḍ-**  
**da**, pl. **woḍdanda**, who?  
 which? **babu wonda**, no  
 one  
**wonga**, f. **wog(g)a**, pl.  
**wod(d)anga**, this near by  
**woni** or **wani**, f. **wota** or  
**wata**, pl. **wod(d)ansu**,  
**wonsu** or **wosu**, some  
 one, some, a certain person  
 or thing ; cf. p. 18  
**worigi**, play ; **yin worigi**,  
 to play  
**worike**, to heal, to be  
 healed  
**wotika**, letter  
**wuche**, to pass by  
**wuni**, to pass the night  
**wur**, very, cf. p. 72  
**wuri**, pl. **wurare**, place ;  
**da wuri**, early  
**wurin**, at the place of, with,  
 in place of, cf. p. 53  
**wuri**, pl. **kurdi**, cowry shell  
**wuta**, fire  
**wuya**, **wiya**, difficulty ; **da**  
**wuya**, difficult.

**ya**, he, cf. p. 9  
**ya**, elder sister  
**ya**, oh !  
**yad(d)a**, how, the way in  
 which  
**yaka**, come !  
**yaki**, war  
**yanzu**, now  
**yarinia**, girl  
**yaro**, pl. **yara**, boy  
**yau**, **yo**, to-day  
**yaushe**, when?  
**yawo**, a walk ; **yin yawo**,  
 to go for a walk  
**yenka**, to cut, slaughter  
 (used of animals)  
**yerda**, will, consent ; v., to  
 consent, remit  
**yesda**, to throw away  
**yi**, to do, to make ; for  
 idiomatic uses, cf. pp. 73,  
 86 ; for use of **yiüwa**, cf.  
 p. 46  
**yunwa**, pronounced **yung-**  
**wa**, hunger ; **da yunwa**  
 hungry  
**za**, for uses of, cf. p. 32  
**zaba**, **zabi**, to choose  
**zabua**, pl. **zabi**, guinea-fowl  
**zafi**, heat  
**zaka**, to come  
**zakára**, cock  
**zaki**, pl. **zakoki**, lion  
**zakka**, Ar., the alms enjoined  
 by the Koran

<b>zambar</b> , thousand	<b>zua</b> , prep. towards; cf.
<b>zamna</b> , to rest, sit down, to	p. 53
reside, rest, intermis-	<b>zuba</b> , to pour out, be
sion	poured out; for <b>zubas</b> ,
<b>zanche</b> , conversation	<b>zubasda</b> , cf. p. 46
<b>zangu</b> , a hundred cowries;	<b>zubda</b> , to pour or upset
cf. p. 67	<b>zuchia</b> , heart
<b>zan(n)i</b> , pl. <b>zanua</b> , a piece	<b>zuma</b> , <b>zumua</b> , masc., honey
of cloth	<b>zungo</b> , halting place for the
<b>zar(r)e</b> , thread	night
<b>zo</b> , to come	<b>zunufi</b> , sin, evil
<b>zona</b> , cf. <b>zamna</b>	<b>zunzua</b> , a bird; cf. <b>tsun-</b>
<b>zua</b> , coming; <b>zua</b> or <b>ya</b>	<b>tsua</b>

## ENGLISH-HAUSA.

NOTE.—When more than one rendering is given for an English word, it is not suggested that the words given are synonymous. For their exact meaning reference must be made to the Hausa Dictionary.

able, to be, <b>iya</b>	alone, <b>kaɗ(ɗ)ai</b>
above, <b>bis(s)a</b> , <b>abis(s)a</b>	also, <b>kua</b>
accept, to, <b>karba</b>	always, <b>kulum</b> , <b>koyaushe</b>
accomplish, to, <b>ƙare</b> , <b>chik(k)a</b>	amidst, <b>tsak(k)an</b> , <b>tsak-</b>
accustomed, to be, <b>saba</b>	<b>(k)anin</b>
advantage, <b>anfani</b>	and, <b>da</b> , cf. p. 55
afraid, to be, <b>jin tsoro</b>	anger, <b>fushi</b> (pronounced
after, <b>baya</b> , <b>baya ga</b>	<b>fhushi</b> )
afternoon, <b>azuhur</b> , <b>laasar</b> ,	angry, to be, <b>yin fushi</b> , <b>da</b>
cf. p. 83	<b>fushi</b>
afterwards, <b>bayan hak(k)a</b> ,	ankle, <b>idon ƙafa</b>
<b>bayanan</b>	anoint, <b>shafe</b>
again, <b>kuma</b> , <b>hario</b>	another, <b>woni</b> , <b>woni kuma</b>
agree, to, <b>yin</b> , <b>baki ɗaia</b> ,	answer, <b>amsa</b> , to answer,
<b>yin daidai</b>	<b>yin amsa</b>
aid, to, <b>tsaya</b>	ant, <b>gara</b> , <b>ƙwarikwas(s)a</b>
air, <b>hiska</b>	any, <b>kowa kowane</b>
alas, <b>wai</b>	anyhow, <b>koƙaƙa</b>
alight, to, <b>sabka</b> , <b>shid(d)o</b>	anything, <b>komi</b>
alike, <b>duka ɗaia</b> , <b>daidai</b>	anywhere, <b>koenna</b>
alive, <b>da rai</b>	approach, to, <b>yin kus(s)a</b>
all, <b>duka</b>	Arab, <b>ba-laraba</b> , pl. <b>lara-</b>
alligator, <b>kada</b> , pl. <b>kadodi</b>	<b>bawa</b> ; the Arabic lan-
allow, <b>beri</b> , <b>ber</b>	guage, <b>turanchi</b>



arise, **tashi**  
 arouse, **tada**  
 arrow, **kibia**, pl. **kibo**  
 as, **kamma**, **kammanda**  
 ass, **jaki**  
 at, **a** ; cf. pp. 50, 57  
 attempt, to, **yin ƙoƙari**  
 await, to, **jira**  
 awake, to, **falka**, **farka**  
 axe, **gátari**  
  
 back, **baya**  
 bad, **mugu**, pl. **miagu**  
 bag, **jek(k)a**, **kankandi**  
 banana, **ayaba**  
 bank, **rafi**  
 basin, **kasko** (made of clay),  
     **akoshi** (made of wood)  
 basket, **samfo**, **kwando**  
 be, to, **ne**, **ke**, **che** ; cf.  
     p. 10  
 beast, **bis(s)a**, **naman daji**  
     (wild)  
 beat, to, **buga**, **dak(k)a**  
 beautiful, **da keau**  
 because, **don**, **domi** ; cf.  
     p. 50  
 before, **gab(b)a**, **gab(b)a ga**  
 beget, to, **haifi**  
 beggar, **maibarra**, **mai-**  
     **roko**  
 begin, to, **fara**, beginning,  
     **farawa**  
 behind, **bayan**, **dag(g)a**  
     **baya** ; cf. p. 52  
 besides, **bamda**

better, **mafiƙiƙi dag(g)a** ;  
     cf. p. 73 *sq.*  
 between, **tsak(k)anin**  
 bind, to, **ɗamre**, **ɗarime**  
 bird, **tsuntsua**  
 birth, **haifua**  
 bitch, **kar(r)ia**  
 bite, to **chizo**  
 bitter, **doachi**, **tsami**  
 black, **baƙ(k)i**  
 blind, **kafo**, b. person, **ma-**  
     **kafo**  
 blow, to, **busa**  
 blue, **shuɗi**  
 body, **jiki**  
 boiling, **tafassashe** ; cf. p. 41  
 bow, **baka**  
 boy, **yaro**, **samrai**, pl. **sa-**  
     **mari**  
 break, to, **fas(s)a**  
 bridle, **linzami**  
 bring, to, **kawo**  
 broad, **faɗi**, **maifaɗi**  
 brother, **ɗan-uwa** ; elder b.,  
     **wa** ; younger b., **ƙane**  
 bucket, **guga**  
 build, to, **gina**, **kaf(f)a**  
 bull, **sa**  
 burn, to, **ƙone**  
 bury, to, **bisne**, **bizne**  
 business, **shag(g)eli** ; it is  
     not your business, **babu**  
     **ruanka**  
 but, **amma**  
 butter, **main shanu**  
 buy, to, **saiya** ; cf. p. 47

calabash, **kworia**, **kumbu**  
 camel, **rakumi**, f. **tagua**  
 camp, **zungo**, **sansan-**  
     **(n)i**  
 canoe, **jirigi**  
 cap, **tagia**, **fula**  
 capsize, to, **jirikiche**  
 caravan, **aiyari**  
 care, to c. for, **yin kul(l)a**  
 carrier, **maidaukan kaya** ;  
     cf. p. 25  
 carry, to, **kai**, **kawo**  
 catch, to, **kama**  
 certainly, **da gaskia**, **ashe**  
 chain, **sarka**  
 change, to, **sake**  
 character, **hal(l)i**  
 cheap, **araha**, **da araha**  
 cheating, **rikichi**  
 chief, **sariki**, **bab(b)a**  
 choose, to, **zaba**  
 clean, to, **gerta**, **yin sarai**  
 close, to, **rufe**  
 cloth, a piece of, **zan(n)e**  
 cock, **zakara**  
 cold, **dari**  
 collect, to, **tara**  
 come, to, **zo**, **taf(f)o**  
 consent, to, **yerda**  
 converse, to, **yin bat(t)u**,  
     **yin magana**, **yin zanche**  
 cook, to, **daffa**  
 cough, **tari**  
 count, to, **kedaya**, **kilga**  
 country, **ksa**  
 cow, **sania**

crocodile, **kada**  
 cure, to, **worike**  
 curse, to, **zagi**  
 cut, to, **yenke**, **sare**  
  
 dark, **dufu**  
 date, **dabino**  
 daughter, **dia**  
 dawn, **assuba** ; cf. p. 83  
 day, **rana**, **kwana**  
 dead, **matache**, **mutu**  
 dear, **da tsada** (or **tsada**)  
 death, **mutua**  
 debt, **bashi**  
 deceit, **wayo**, **mantua**,  
     **munafuchi**  
 decrease, to, **reg(g)i**, **rag(g)u**  
 deep, **zurufi**  
 delay, **daḍ(ḍ)ewa**  
 deny, to, **yin musu**, **ki**  
 depart, to, **rabu**, **fit(t)a**  
 despise, to, **rena**  
 destroy, to, **bata**  
 die, to, **mutu**  
 difficult, **da wiya**  
 dig, to, **tona**, **gina**  
 disease, **chiwuta**  
 dismount, **sabka**, **shid(d)o**  
 distant, **da nesa**  
 do, to, **yi**  
 doctor, **maimagani**  
 dog, **kar(r)e**, f. **kar(r)ia**  
 donkey, **jaki**  
 door, **kofa**  
 draw, to, **ja**, **jawo**  
 drink, to, **sha**

drive, to, **kore**  
 drum, **kid(d)i**, **ganga**  
 dry, **kekashe**  
 dry-season, **rani**; cf. p. 84  
 dust, **ḡura**

each, **kowa**, **kowane**; cf.

p. 18

ear, **kune**, pl. **kunua**  
 early, **dawuri**; very early,

**sasafe**, **da wuriwuri**

earth, the, **dunia**; soil, **ḡasa**

east, **gab(b)as**; cf. p. 84

eat, to, **chi**

egg, **ḡwoi**

eight, **tok(k)os**

eighty, **tamanin**

elephant, **toron giwa**

eleven, **goma sha ḡaia**

end, **maḡari**

endeavour, to, **yin koḡari**

enemy, **abokin ḡāba**, **ma-ḡiyi**

enough, it is, **ya issa**, **ya**

**ḡoshi**

enter, **shig(g)a**

equal, **daidai**; to make

equal, **daidaita**

escort, **rakia**

evening, **mareche**; cf. p. 83

ever, e.g. have you ever

done so? **ka taba yin**

**hak(k)a**

every, **kowa**, **kowane**; cf.

p. 18

everything, **duka komi**

evil, **mugu**, f. **mugunia**, pl.

**miagu**

except, **sai**, **saiḡai**

excuse, to, **gafera**

explain, to, **waye**, **bayenna**

eye, **ido**, pl. **idanu**

face, **fuska**

fall, to, **faḡi**

falsehood, **ḡaria**

far, **nesa**, **nisa**

farm, **gona**

father, **uba**

fear, **tsoro**; to f., **jin tsoro**

feast, **buki**

feel, to, **ji**

female, **mache**

fever, **mas(s)asara**, **zaz-**

**(z)abi**

few, **kaḡ(ḡ)an**

fifteen, **goma sha biar**

fifty, **hamsin**

fight, to, **faḡ(ḡ)a**

fill, to, **chik(k)a**

find, to, **samu**

finger, **yasa**

finish, to, **ḡare**, **gam(m)a**

fire, **wuta**

first, **naferko**, **nafari**

fish, **kifi**

five, **biar**, **bial**

flesh, **nama**

fly, **ḡuda**, pl. **ḡudashe**

follow, to, **bi**

food, **abinchi**

foot, **ḡafa**

force, **karifi** ; by f., **tilas**  
 forest, **daji**  
 forget, to, **manchi**  
 forty, **arbaïn**  
 four, **fuɗu**  
 fourteen, **goma sha fuɗu**  
 fowl, **kaza**, pl. **kaji**  
 freedom, **ɗiyanchi**  
 friend, **aboki**  
 frighten, **bada tsoro**  
 from, **dag(g)a**  
 full, **chikake** ; cf. p. 71

gain, **riba**  
 gift, **keauta**  
 girl, **yarinia**  
 give, to, **ba, bada, bashi** ;  
     cf. p. 46  
 go, to, **taf(f)i, je**  
 goat, **akwia** ; he goat, **bun-**  
     **suru**  
 God, **allah**  
 gold, **zinaria**  
 good, **nagari**, f. **tagari**  
 goods, **dukia**  
 grandfather, **kaka**  
 grass, **chiawa**  
 grave, **kusheya**  
 great, **bab(b)a, da girima**  
 grind, to (e.g. corn), **niɓ(k)a**  
 ground, **ƙasa**  
 grow, **yin girima**  
 guide, **jagaba**  
 guinea-corn, **dawa**  
 guinea-fowl, **zabua**  
 gun, **bindiga**

half, **shashi, rab(b)i**  
 hand, **hanu**  
 hang, **rataya, rataia**  
 harvest, **kaka**  
 hatchet, **fantaria, gátari**  
 hate, to, **ƙi**  
 he, **ya, shi** ; cf. p. 9  
 head, **kai**  
 health, **lafia**  
 hear, to, **ji**  
 heart, **zuchia**  
 heat, **zafi**  
 heathen, **kafiri**, pl. **kafir-**  
     **awa, arna**  
 heaven, **sam(m)a**  
 help, **taya**  
 hence, **dag(g)anan**  
 her, **-ta, -nta** ; cf. pp. 23, 24  
 here, **nan, wurin nan**  
 hide, to, **boiye**  
 hinder, to, **hanna**  
 hippopotamus, **dorina**  
 his, **-sa, -nsa** ; cf. pp. 23, 24  
 hold, to, **riɓ(k)e**  
 honey, **zumua**  
 horse, **doki**, f. **godia**  
 hot, **da zafi** ; hot water,  
     **ruan dimi**  
 hour, cf. p. 83  
 house, **gid(d)a**  
 how, **ƙaƙa**  
 how long, **tunyaushe?**  
 hundred, **ɗari, mia**  
 hunger, **yun(g)wa**  
 husband, **miji**  
 hyæna, **kura**

I, **ni, na** ; cf. p. 9  
 idle, **rago**  
 if, **en, kad(d)an, idan**  
 ill, **maichiwo** ; cf. p. 87  
 in, **chik(k)in**  
 increase, to, **ƙara**  
 instead of, **abakin, mai-**  
       **mako** ; cf. p. 51  
 ivory, **haƙ(k)orin giwa,**  
       **haurin giwa**

join, to, **gam(m)a**  
 journey, **taf(f)ia**  
 joy, **murna**

keep, to, **rik(k)e**  
 kill, to, **ka(s)she**  
 king, **sariki**  
 kingdom, **sarauta**  
 know, to, **san(n)i**  
 kola-nut, **goro**

lamb, **ɗan tumkia**  
 land, **ƙasa**  
 large, **bab(b)a**  
 laugh, to, **yin daria**  
 lead, **dalma**  
 leader of caravan, **madugu**  
 learn, to, **koiyo**  
 leave, to, **ber, beri**  
 left hand, **hanun, hag(g)um**  
 leg, **ƙafa**  
 lend, to, **bada aro**  
 leper, **kuturu**  
 leprosy, **kuturta**  
 lest, **kad(d)a**

lie down, to, **kwanta**  
 life, **rai**  
 light, **haske** ; to l. a fire,  
       **has(s)a wuta, fura wuta**  
 like, **kam(m)a, tamka**  
 lion, **zaki**  
 little, **ƙarami, kad(d)an,**  
       **ƙanƙani**  
 lizard, **kadangari, gusa**  
 locust, **fara**  
 long, **da tsawo, dogo**  
 loose, to, **kunche**  
 love, to, **so**

make, to, **yi**  
 male, **namiji, miji**  
 man, **mutum, mutume** ;  
       pl. **mutane**  
 many, **dayawa**  
 mare, **godia**  
 meaning, **maana**  
 meet, to, **iske, gam(m)u da**  
 messenger, **manzo**  
 midday, **rana tsak(k)a**  
       p. 83  
 milk, **nono**  
 money, **kurdi** ; cf. p. 62  
 monkey, **biri**  
 month, **wata**  
 moon, **wata**  
 morning, **safe, safia** ; cf.  
       p. 83  
 mother, **uwa**  
 mount, to, **hawa, hau**  
 much, **dayawa**  
 my, **-na, f. -ta** ; cf. pp. 23, 24

name, **sunā**  
 narrow, **maikunchi**  
 near, **kus(s)a**  
 neck, **wuya, wiya**  
 needle, **alura**  
 net, **taru**  
 never, **daɗai** (when combined with negative particle)  
 new, **sabo**  
 news, **labāri**  
 night, **dere** ; cf. p. 83  
 nine, **tara**  
 nineteen, **goma sha tara**  
 ninety, **tissain**  
 no, **aa**  
 noise, **dum(m)i**  
 none, **ba kowa, babu wonda**  
 north, **ariawa**  
 nose, **hanchi**  
 not, **ba . . . ba**  
 nothing, **babu, babu komi, ba komi ba**  
 now, **yanzu**

obtain, to, **samu**  
 old, **tsofo**  
 once, **sau ɗaia**  
 one, **ɗaia**  
 only, **kaɗ(ɗ)ai**  
 open, to, **buɗe**  
 or, **ko**  
 other, **woni** ; cf. p. 19  
 our, **-mu, namu** ; cf. pp. 23,

outside, **woje, dag(g)a**  
**woje** ; cf. pp. 50, 53  
 over, **bis(s)a, abis(s)a**  
 ox, **sa, takarkari**

palm tree, **tukurua, giginia**  
 palm-wine, **bam**  
 pardon, to, **gáfera**  
 part, **rab(b)i**  
 pass, to, **wuche, shudi**  
 patience, **hanɗuri**  
 perhaps, **wotakila**  
 pig, **gado**  
 pity, **tausaye**  
 place, **wuri** ; to place, **sa**  
 play, **worigi**  
 please, to, **gumshe** ; it pleases me, **ya gumsheni**  
 poor, **talaka**  
 pot, **tukunia, kasko**  
 pour, to, **zuba**  
 power, **iko, ɓarifi**  
 pray, to, **yin salla, yin addua**  
 prefer, to, **fiso, fis(s)o** ; cf.

p. 73  
 preparation, **shiri**  
 present, a, **abin gaisuwa, kiyauta, keauta**  
 prevent, to, **hanna**  
 price, **kurdi**  
 pull, to, **ja**  
 push, to, **tunkuda**  
 put, to, **sa, aje**

queen, **saraunia**

question, to, **tambaya**  
quickly, **da sauri**, **maz(z)a**  
**maz(z)a**

rain, **rua**  
rainy-season, **damana**; cf.  
p. 84

raise, to, **tada**

ram, **rago**

read, to, **yin karatu**

receive, to, **samu**, **karba**

red, **ja**

refuse, to, **ƙi**

relation, **dengi**

remainder, **saura**

repent, to, **tuba**

rest, to, **futa**

return hither, to, **komo**, **da-**  
**woiyo**

return thither, to, **koma da-**  
**woiya**

rice, **shinkafa**

right-hand, **dama**

ring, **zobe**

rise, to, **tashi**

rob, to, **sache**, **yin sata**

room, **ɗaki**

run, to, **gudu**

sack, **jik(k)a**, **taiki**, **buhu**

saddle, **surdi**

salt, **gishiri**

salute, to, **gaida**, **gaishe**;

cf. p. 81

satisfied, to be, **koshi**

save, to, **cheche**

say, to, **che**, **faɗ(ɗ)a**

second, **nabiu**, f. **tabiu**

seed, **iri**

seek, to, **nema**, **biɗ(ɗ)a**

sell, to, **sayes**, **sayesda**;

cf. p. 47

send, to, **aiko**, **aiki**

separate, to, **rab(b)a**

servant, **bara**

seven, **bok(k)oi**

sew, to, **ɗumke**

shade, **en(n)ua**

shame, **kumia**

she, **ta**, **ita**; cf. p. 9

sheep, **tumkia**

shoot, to, **halbi**, **buga bin-**  
**diga**

short, **gajiri**

show, to, **nuna**, **goda**

shut, to, **rufe**

sin, **zunufi**, **laifi**

sing, to, **yin waƙa**

sister, elder, **ya**; younger,  
**ƙanua**

sit, to, **zamna**

six, **shid(ɗ)a**

sky, **sam(m)a**

slave, **bawa**; pl. **bayi**

slavery, **bauchi**, **bauta**, **ba-**  
**wanchi**

sleep, to, **yin berichi**

slowly, **sanu sanu**

small, **ƙarami**; cf. p. 71

snake, **machiji**

so, **hak(k)a**, **hak(k)anan**

soldier, **ɗan yaƙi**

some, woni . . . woni,  
wosu, wod(ɗ)ansu; cf.  
p. 19

sometimes, woni yayi,  
woni lokachi

son, ɗa  
south, kud(ɗ)u  
speak, to, yin magana,  
faɗ(ɗ)a

spider, giz(z)o  
spin, to, kaɗi  
stand, to, tsaya

steal, to, sache, yin sata  
stone, duchi; pl. duatsu

stranger, baɓo  
strike, to, buga  
sun, rana

sun-rise, gari ya waye; cf.  
p. 83

sunset, faɗuar rana  
surpass, to, fi, faye  
sweep, to, share  
sweet, da zaɓi, da daɗi  
sword, taɓobi

take, to ɗauka, karba  
tall, dogo

teach, to, koiya

tell, to, faɗ(ɗ)a

ten, goma

thank, to, gode

that, chan, wonchan

theft, sata

then, saanan

thence, dag(g)a chan

there, chan, wurin chan  
therefore, don wonan,  
domin hak(k)a

thief, barao, maisata  
thing, abu, pl. abubua; cf.  
p. 12

think, to, tamaha, zet(t)o  
thirst, kishirua  
thirty, tal(l)atin  
this, wonan, -nga, wonga,  
nan; cf. p. 12

thou, ka, f. ki  
thousand, dubu, zambar,  
alif; cf. p. 65

throw, to, jefa, yesda  
thus, hak(k)a, hak(k)anan  
time, lokachi  
to, ga, gare, zua; cf. pp.

50-53  
tobe, riga  
together, tare, gab(b)aɗaia  
to-morrow, gobe  
too, kua

tooth, haɓ(k)ori  
touch, to, tab(b)a  
town, birni, gari  
trader, falke, maichiniki,  
ɗan kasua

tree, itache  
trouble, wohal(l)a  
true, da gaskia  
truly, ashe

try, to, yin koɓari  
twelve, goma sha biu  
twenty, asherin, ishirin,  
haui, lasso; cf. p. 67



twice, **sau biu**two, **biu**understand, to, **ji**unless, **sai, saidai**until, **har, hal**upset, to, **jirikiche**us, **mu**use, **anfani**wait, to, **jira**walk, to, **yin yawo**war, **yaki**wash, to, **wanke**water, **rua**well, **rijia**west, **yamma**what? **mi, mine, minene**;

cf. p. 13

when? **yausha**whence? **dag(g) enna**where, **enna**which, **wonda, da, abinda**while, **tunda, tun**whisper, **raḍ(ḍ)a**white, **fari, farifet**who? **wa, wanene**; cf.

p. 13

who, **wonda**; cf. p. 13why, **domi**wide, **faḍi**wife, **mata**wind, **hiska, iska**wish, to, **so**with, **da, tare da**without, **babu, bamda,****maras**; to be w., **tabi**woman, **mache**wonder, to, **jin mamaki**wood, **itache, itche**word, **magana**work, **aiki**world, **dunia**write, to, **yin rubutu**wrong, **laifi**yam, **doiya**year, **shekara**; last year,**bara**; next year, **baḍ(ḍ)i**;this year, **ban(n)a**yellow, **rawaiya**yes, i, **hak(k)anan, shi ke****nan**yesterday, **jia**; the day be-fore yesterday, **sheka-****ranjia**you, **ku**youth, **samrai**; pl. **sar-****mayi**







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